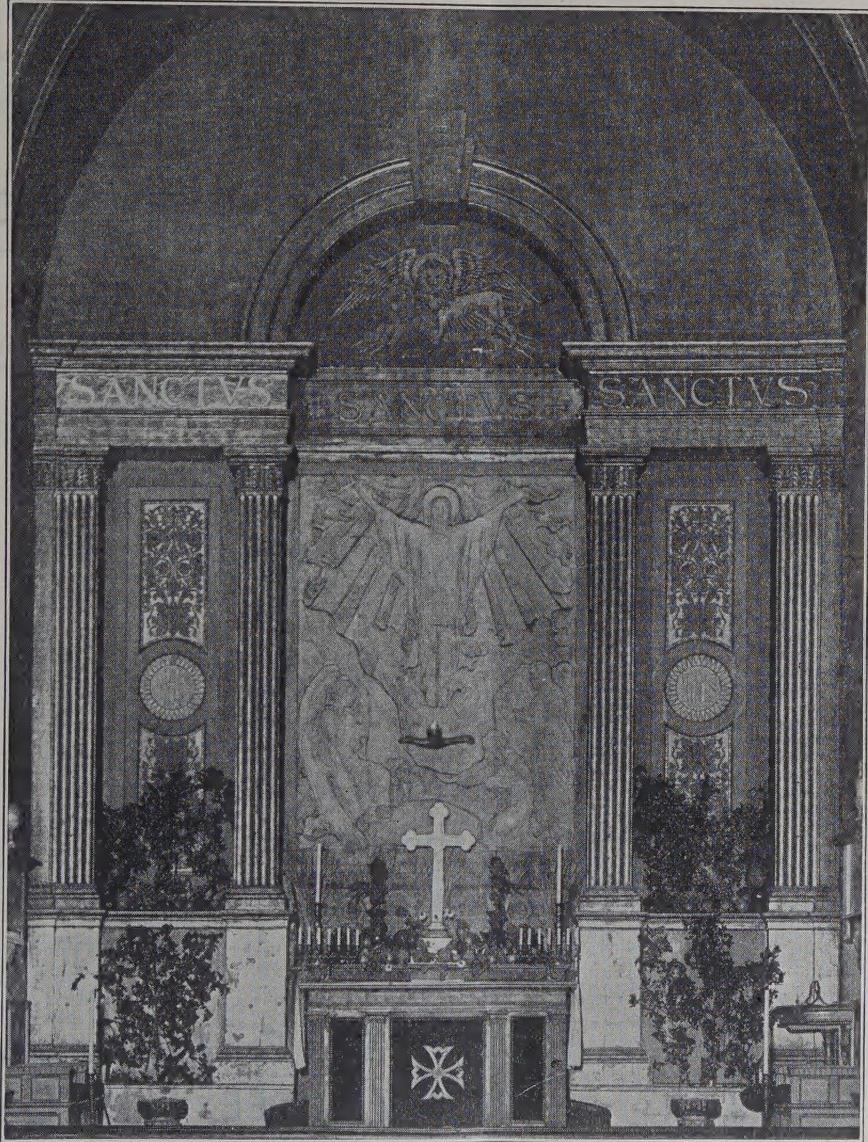


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The Living Church



SANCTUARY, ST. MARK'S-IN-THE-BOUWERIE, NEW YORK CITY
(See page 352)

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Church Kalendar



MARCH

- 24. Third Sunday in Lent.
 - 25. Annunciation B. V. M. (Monday.)
 - 31. Fourth Sunday in Lent.
- APRIL
- 1. (Monday.)
 - 7. Fifth (Passion) Sunday in Lent.
 - 14. Sixth (Palm) Sunday in Lent.
 - 15. Monday before Easter.
 - 16. Tuesday before Easter.
 - 17. Wednesday before Easter.
 - 18. Maundy Thursday.
 - 19. Good Friday.
 - 20. Easter Even.
 - 21. Easter Day.
 - 22. Easter Monday.
 - 23. Easter Tuesday.
 - 28. First Sunday after Easter.
 - 29. St. Mark* (Monday.)
 - 30. (Tuesday.)

* Transferred from April 25th.

KALENDAR OF COMING EVENTS

MARCH

- 25. Church Periodical Club meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 1. All Saints', Dorchester, Mass.
- 2. St. Martin's-in-the-Field, Philadelphia, Pa.
- 3. St. James', Brooklyn, N. Y.
- 4. St. James', Bradley Beach, N. J.
- 5. All Saints', Oakville, Conn.
- 6. St. Barnabas', Apponaug, R. I.

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The Racial Episcopate

TO THE EDITOR: I have read with no small degree of interest the discussion of the racial episcopate carried on through the columns of your paper, and I make bold to hazard an opinion on the subject.

Measured by any and all of the standards represented by the dominant characteristics of our American civilization, the Negro suffers by comparison. In Church, in state, as well as in all other departments of life, the race represents a weak and ineffective minority. And where and whenever the life of a minority group comes in contact with that of a majority group, and especially when that majority group feels that it has multiplied material evidence of its superior advantages over the minority group, in order that such minority group may be given any racial group recognition and expression in any competitive claims or demands, the minority group must submit to some form of racial distinction even in the Church of God. Of course, certain members of the minority group may assert their claims to parity with members of the majority group, but so great is the *disparity* on the basis of percentage, that the minority must submit to the superior power of the majority even though such condescension and humiliation may be inwardly resented.

That is exactly the situation of the Negro in the Episcopal Church. He represents a weak and ineffective minority group. It is true that in Christ's Holy Catholic Church there should be no distinction as to race or color; but there is! And it does not yet appear that the Church has been able to generate spiritual power sufficient to break down the walls of distinction in order that the Christian ideal may be attained. In this, the dioceses of the East, North, and West have set no "holier than thou" example for the South. Like the South, in the East, North, and West, there are white congregations and colored congregations. White clergymen are ministers of white congregations, and colored clergymen are ministers of colored congregations. In some cases, white clergymen minister to colored congregations. But I have yet to learn of a single instance where a colored priest, regardless of his extensive literary acquisitions, has been called or appointed to minister to a white congregation. The Church may be one foundation, but in the superstructure of "my Father's house, there are many mansions," painted by the brush of a skilful painter in colors white and red and brown and yellow and black. The Church is "not divided" in theory and ideal only; in fact and reality, there are divisions, many! Every colored priest in the Church has accepted these divisions and distinctions and, until the fullness of time comes when the kingdoms of this world have become the Kingdom of our God and His Christ, by the same congregational rule, we should not hesitate to accept the Racial Episcopate.

Of course, we pray for the realization of the learned Dr. Frazier Miller's Utopian dream as expressed (L. C., March 3d) as follows: "The recognition of every man, according to his order—bishop, priest, deacon, or layman—in the councils of the Church of God; where each, according to the dictates of his judgment or conscience, may exercise the rights, privileges, immunities, prerogatives, etc., etc., that belong to, or inhere in any

man." But again, quoting Dr. Miller, "what we vocally and mentally demand, we are not in position to physically exact." And since, as a minority group, we cannot physically exact what we mentally demand, we are democratically and canonically bound by the will of the majority; further, and since the Atlantic City Convention majority has willed to perpetuate the racial episcopate, we should pray that our Heavenly Father may take away all that now makes it hard to say "Thy will be done."

Those in authority in the Church should not delay action in this matter under the pretext that the colored clergy themselves lack unanimity on this question. To lack agreement in opinion on issues is human; and colored people, like white people, are very human.

I do not think that the making of racial bishops will occasion any phenomenal multiplication of converts to the Church; nor do I believe that racial bishops are the most imperative need for reinvigorating and rehabilitating the Church among our group; but it will, at least, allay criticism within and without that the colored clergy are circumscribed, and denied the opportunity of elevation to the episcopacy. Let not the episcopate pass from the race with the passing of Suffragan Bishop Demby of Arkansas. If colored priests are good for colored congregations, then colored bishops should not be bad for them.

(Rev.) JOHN E. CULMER.
Miami, Fla.

Deaconesses as Examining Chaplains

TO THE EDITOR: The illuminating letters of Fr. Myers and Wilkinson (L. C., March 16th) regarding the distressing incident in Honolulu go straight to the point. If a priest of the Church deliberately ignores or violates a canon of the Church he can, very properly, be dealt with by the ecclesiastical authority. Who can deal with an offending bishop? He would appear to be liable under Canon 28, paragraph 1, d and e, but who is going to be the presenter except the council of advice, who are themselves tacitly implicated?

This is a serious breach of an important canon. The whole Church has for a considerable period been gravely concerned over the whole question of clerical education, alleged clerical inefficiency and its cause. The whole system of examining chaplains has been under fire. The concensus of opinion has undoubtedly been that our present canons are perfectly adequate if rigidly enforced.

General Convention has clearly expressed its opinion, and, I understand, never questioned the desirability and right of the examination of candidates for the clerical order, and the diaconate to be conducted by selected "learned presbyters" appointed by the Bishop, and canonically resident in the diocese or missionary district. This is the universal and ancient law of the Church. Any violation of this canon strikes at the whole question of clerical efficiency throughout the Anglican communion, and, as Fr. Wilkinson suggests, at the regularity of the orders conferred as the result of such examination.

It is a maxim of canonists that an undisputed precedent may come to have the force of law, and be cited as an adequate reason for further cases of violation. Here we have a definite breach of the Church's law constituting a distinct establishment of precedent.

If this is allowed to stand it is possible, and not so improbable, for a bishop to appoint the president of the Woman's Auxiliary, the lady superintendent of Religious Education, and a lay member of the standing committee as the board of examining chaplains, ignoring the learned clergy of the diocese—with whom he may not be in sympathy—altogether.

What action is the Church going to take on this flagrant violation of her canons, and, probably unintentional, insult to the priests and deacons of not only the missionary district of Honolulu but the whole Church?

Seaford, Del. (Rev.) JOHN R. CROSBY.

Inherent Rights of Readers

TO THE EDITOR: I wish to express my appreciation for that excellent article by Fr. Parsons entitled *Inherent Rights of Man* (L. C., February 16th). Seldom do we have articles such as this: short, logical, and full of constructive thought. Being a lawyer, it appealed to me strongly. Fr. Parsons is right in distinguishing rights into (1) God-given rights; that is, what Fr. Parsons calls "inherent rights of man" and what the Declaration of Independence calls "inalienable rights"; and (2) man-given rights, that is rights established by human governments, being the laws and customs of men. The former are permanent, eternal, and unchangeable, as all God-given laws, and all true and benevolent human governments should endeavor to safeguard and to preserve them. No human government can last long which ignores or violates these God-given rights. While the rights of property should always be considered in connection with "life, liberty, and the pursuit of happiness"; yet they should never be made paramount to the humanities.

On the other hand, the man-given rights are subject to modification, change, and often, to abuse. These man-given rights are often in conflict with the God-given rights, but when this happens sooner or later, the latter will prevail. The trouble with our world today is that men fail to keep in mind this difference in rights, and it is well for us to have such men as Fr. Parsons to call our attention to it.

In conclusion, let me shake hands, through this column, with the Rev. W. M. Hay of Stepney, Conn., and to thank God for such men.

J. T. CANALES.

Brownsville, Texas.

TO THE EDITOR: Thank God that we have a man "who has the wit and the courage" to defend the faith of the Church against "false and uncharitable statements," as well as against all other subtle Romanizing tendencies (L. C., March 2d). His name is Charles Marshall.

La Salle, Ill. (Rev.) QUINTER KEPHART.

Editors and Henry VIII

TO THE EDITOR: Occasionally we learn some strange things about our Church when we read the secular press and publishers' advertisements.

The following sentences came to my notice in the monthly bulletin of the Doubleday One Dollar Book Club: "And now what trickery finally led to Henry's marriage to Anne! Yet it also led to the birth of the Church of England!" When the belief is held and that belief is spread, that "trickery" gave birth to our Church I think that it is "high time" that funds be found for the financing of the printing of a pamphlet on the Church's history and the sending of it to all editors in the length and breadth of the land with the request that they refer to it when editing any article in which mention of the Church is made.

(Rev.) J. WARREN ALBINSON.

Elkton, Md.



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EDITORIALS & COMMENTS

In Charge of Publicity

EDITORS OF CHURCH PAPERS and their news correspondents owe a very great deal to the men and women who are officially in charge of publicity at various important points in the ecclesiastical world. Their "releases" are really necessary to the work of the Church press. Even when a correspondent writes quite independent "stories," those stories still are based on information gained from or supplemented by the person in charge of publicity. Details and accuracy in stating those details depend to a large extent upon the coöperation of those who give out the facts and those who publish them. And there are a considerable number of quite remarkable persons in charge of publicity in the Church. We are all grateful for them.

But they are not the only persons who "give out news" of the work of the Church, general, diocesan, and parochial. No. There are thousands of other men and women and even children who are in charge of publicity. The vast majority of them are self-appointed. And they do not follow the careful practises of official "publicity people" in all cases. For instance, no person officially in charge of publicity would give out news without first checking up every word of it for accuracy, without making sure that its items were approved by those persons whose names or whose work might be mentioned in them, without taking other precautions. Sometimes too many precautions are taken to please purveyors of Church news, who, after all, want the facts and, as they say in New England, want them "quicker 'n a wink." But unofficial "publicity people" seldom take any precautions at all. And this makes most of them rather dangerous and some of them a positive menace.

We all know them, whether we have anything to do with the Church press or not. They are the members of parishes, the Church people all over the land, and beyond, in the mission fields abroad. They all talk about what is happening in their localities. At home and when far from home, they tell the news of their dioceses or their districts or their parishes. Other Church people listen; and then they tell *their* news. The volume of publicity thus given is immeasurably greater

than even the most sleeplessly active correspondent can possibly amass from the most skilled coöperation with the best publicity department on the globe. A tremendous amount of it is interesting, too, this unofficial publicity. And some of it, of course, is valuable.

For example, there is the man who knows his bishop intimately. He understands, therefore, just why that bishop did (or did not do) something which caused much unfavorable criticism. That friend, knowing all about it, thinks the Bishop was perfectly right. So the publicity he gives out when he is asked about the matter is valuable. His hearers may not share his opinion, even after he has explained why he holds it; but the more intelligent of them recognize it as an important fact in the situation. The next time some one expresses the conviction that the Bishop must be losing his mind, these particular hearers will almost unconsciously say: "Oh, no. A very reliable man, one of his close friends, thinks the Bishop was right in what he decided."

Then, there is the woman in the "difficult" parish who, having been born and brought up in a rectory herself, has a keen insight into the problems of a rector and his wife. She is certain to be asked who was to blame in that little trouble with the vestry that caused so much comment in the town. It is a delicate question. But she is ready for it. "The persons who are to blame are those who do not understand just what the privileges of a vestry and the authority of a rector are," she replies. Perhaps she goes on to make mention of some book which defines those respective rights, and quotes from it. The next time the matter comes up, the more discerning of her questioners will refer to what she has said, and add: "The rector was probably right. She thinks so, anyway." Which is valuable publicity.

WHEN Church people from different parts of the country meet at conferences or conventions, they almost invariably exchange news items. Almost all of them become unofficial publicity agents. Some of them do good by what they say; but it is an appalling fact that most of them do harm.

And the chief reason for this is not malice. No, it is either irresponsible talking or it is the desire to tell an interesting story. Christian men and women who would not hurt their bishop or their rector "for the world" cannot resist telling a funny story about one or the other of them, a story which frequently does hurt their work because it is exaggerated or because it gives an untrue impression. Kind people will retail little facts regarding diocesan affairs which, repeated by people not so kind, give a false picture of the diocese. Worst of all, so many people tell nothing but insignificant bits of ecclesiastical gossip when inquiries are made of them about Church life in their communities.

The pity of it is that every member of the Church might be a genuine asset in the matter of publicity, instead of a liability or a cipher. The very curiosity people have about the bishops, the clergy, and the work of other dioceses might be properly satisfied with useful information or comment. Occasionally we hear someone say: "I had no idea how fine most of our dioceses were until I met people from them, and heard about things in them." This remark is a high tribute to those persons who talked to those they saw when away from home.

It is easy to praise and it is easy to blame. The hard thing is to be accurate and to be fair-minded. But those who conscientiously try to be both usually succeed. It is largely a matter of "care-takingness," as the Scots say. Of course, everyone slips up sometimes. And of course, a sense of humor betrays people rather often. It is hard not to tell a really funny story, regardless of its possible effect. Fortunately, an immense number of funny things happen in ecclesiastical circles that can be told without offense. So no one need be afraid of being solemn!

The thing to fear most of all is, after all, faint praise. We all know the sort of person who always describes his (or her) bishop or rector after the manner of the poem in *Alice in Wonderland*:

"They said that you had been to her
And mentioned me to him.
She gave me a good character,
But said I could not swim."

How many times have we all heard a good Christian give his (or her) bishop, or rector, or fellow Christian a really excellent character, and then add that fatal reservation beginning with the word "*but*"—usually in italics, for emphasis!

We are all in charge of publicity in the Church. If no one appoints us, we appoint ourselves. We all talk about the Church and about the clergy and the people of it. More serious still, we give out silent news of the Church by our actions. We may harm our dioceses and parishes by what we say; we may even harm the general Church. But we hurt the Church in its essential life by what we do and, even more, by what we are, if that be malicious or irresponsible. Happily, we help if what we do and what we are be, in its daily endeavor, right and true. We cannot avoid being "publicity people." So let us all try hard to be good ones: in thought, word, and deed.

The Annunciation and the Atonement

IT IS no insignificant coincidence that the feast of the Annunciation normally falls in Lent. There is a valuable lesson to be learned from the conjunction of the commemoration of the Incarnation and the way of Calvary that leads to the Atonement.

The feast of the Annunciation is the forerunner of Christmas. Both of these feasts show forth the mystery of the Incar-

nation, but of the two the one that we commemorate on the twenty-fifth of this month is in some ways the more important. It is true that Christmas is the feast of the Nativity, recalling the day when our Lord was born and so the first appearance of the second Person of the Holy Trinity in human flesh. The Nativity was, however, but the culmination of the Annunciation when by the submission of the Blessed Virgin's will to the divine message the entry of the divine life into humanity actually took place.

Without the Incarnation the Atonement would be not only meaningless but impossible. If Jesus Christ was merely a good man and a great prophet His death on the Cross was a notable example of heroism and self-sacrifice but it was not what we mean by the Atonement. When we say in the Creed the words ". . . and was crucified also for us under Pontius Pilate; He suffered and was buried . . ." we are but continuing a sentence in which we have already acknowledged that our Lord Jesus Christ is "God of God, Light of Light, Very God of Very God . . . who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

The mystery of the Incarnation is that the Son of God became man without ceasing to be God, being conceived by the Holy Ghost and born of the Virgin Mary. Our Lord is therefore both God and man, "perfect God of the substance of the Father and perfect man of the substance of His mother."

Out of the mystery of the Incarnation grows the mystery of the Redemption, which is that our incarnate Lord suffered and died as man in order to save and redeem the world as God.

Our Lord was not "the man who dared to become God." He is rather the God who dared to become man—who "for us men and our salvation came down from Heaven . . . and was made man."

The feast of the Annunciation commemorates the moment when our Lord became man. The way of Calvary culminating in the recollection of the Atonement on Good Friday commemorates the central act for which our Lord became man and by which He saved us from our sins. Neither is complete without the other. Unless it was Almighty God who suffered and died on Calvary, as proclaimed by the angel to Blessed Mary at the Annunciation, the event has no significance "for us men (of the twentieth century) and for our salvation." But because Jesus Christ was and is God incarnate, the Atonement is the all-important and overwhelming instrument of our redemption.

Germany Re-arms

HITLER'S DECISION to scrap the Versailles Treaty and adopt a policy of compulsory military service with an army that may soon reach a total of 500,000 definitely marks the end of the post-war era in European relations. Disarmament, so long moribund, is now as dead as feudalism or slavery.

There is no doubt that Germany's action is the gravest menace to world peace that has occurred in the past decade. It is not, of course, Germany herself that is immediately to be feared since the building up of a large standing army and the necessary navy to defend the exposed Baltic seacoast as well as the further development of the air force already in existence will require a considerable amount of time. The immediate threat to peace is that France and the other European powers that fear Germany may not wait for this eventuality but may instead embark upon a "preventive war" against the Reich.

But there is no use calling names. Germany is not the only villain in the scene, nor perhaps the greatest one. The Ver-

sailles Treaty was manifestly unfair in its placing of the sole war guilt upon the Central powers, as subsequent historical research and the publication of state archives has clearly shown. Moreover, the disarmament demanded of Germany by the Versailles Treaty was declared definitely to be the first step in a general European reduction of armaments. The former Allied powers have not kept their promise to Germany and their indignation when Germany openly announces that she will not keep her promise therefore sounds a little hollow.

The newly-announced German policy follows in logical sequence the Italian compulsory military service decree, the French army program, and the British "White Paper." Nor is our own country free of blame. Our whole post-war policy, dictated by a Senate more interested in its own precious rights and privileges than in world peace, has been to let Europe stew in its own juice, in blissful disregard of the obvious fact that when the European pot boils over America is bound to be scalded. Every President since the World War, regardless of party, has urged the United States to participate in the World Court and take her fair share in the peaceful government of the world, only to have his efforts nullified by a group of rugged individualists on Capitol Hill.

Europe today is in the situation of a group of small boys who have decided to play "cops and robbers" and have armed themselves with sticks. There remains only the choosing of sides and the game is ready to begin. The tragic part of it is that the sticks with which the small boys are so carelessly playing are sticks of dynamite that will blow up both the cops and the robbers if the game starts.

And America? America is the boy from the next block looking on at the preliminary skirmishes in the game and so far not making any move, either to take part in it or to prevent it.

Our National Defense

IF WORLD DISARMAMENT is dead clearly it is suicidal for America to talk of national disarmament. Whatever may be our ideals as to world peace, the plain facts of the world situation indicate that we cannot pursue any policy but one of sound national defense. We should prefer to rely upon justice and peace among nations, but the signs of the times point only too clearly to the fact that our ideals must be tempered with prudence and we must be prepared for the worst.

This does not mean that this country needs an army and navy second to none. It does mean that we need an adequate force to defend our own country and that may mean some increase in our present military establishment. Coupled with that should be a firm determination that American soldiers and American money will not be used to wage war outside the borders of the United States but only at home if in the last resort it becomes necessary for us to use force to defend our homes and our institutions.

But if our defenses are to be adequate, even more important is it that our policies be pacific. Such demonstrations as the projected naval maneuvers in the vicinity of the Aleutian Islands, only a few hundred miles from Japanese territory, are not calculated to foster friendly international relations. Let our navy hold her summer exercises well within our own waters, and avoid any semblance of a threat to any international neighbors, or possibility of a repetition of the *Maine* disaster.

War is always and everywhere evil and sinful. But in a sinful world there are some evils greater than the protection of

our homes and institutions by force if and when there remain no other means. To be prepared against that contingency is a distasteful duty, but a duty nevertheless.

Last Tribute to "De Lawd"

THE Cathedral of St. John the Divine in New York has been the scene of many impressive services but perhaps none more beautifully touching than the funeral last Sunday of Richard Berry Harrison—"De Lawd" of *Green Pastures*. By special request of Bishop Manning, the last tribute to this distinguished actor and leader of the colored race was held in the Cathedral instead of the parish church in Harlem as originally planned. And it was well that this was done for nearly 7,000 admirers of Mr. Harrison, both white and colored, made the pilgrimage to Morningside Heights and crowded into the unfinished Cathedral for the service.

The greatness of Mr. Harrison's acting was due to the depth of his religious conviction. *Green Pastures* was to him not simply a play to entertain but a vehicle to interpret the spiritual aspirations of his race. His spirit permeated the entire cast and made of *Green Pastures* truly a religious drama.

It is significant that Mr. Harrison found his own religious home in the Episcopal Church. The naïve anthropomorphic religion presented in *Green Pastures* was to him typical of a stage in the spiritual development of the Negro but not its ultimate goal. When he was confirmed by Bishop Stewart of Chicago last autumn Mr. Harrison took a step that he had contemplated long and prayerfully and that he felt marked a turning point in his own spiritual life.

A notable actor and a true Christian has gone to his reward. May he rest in peace.

The Morehouse Publishing Company Expands

IT IS perhaps with pardonable pride that the publishers of THE LIVING CHURCH announce that they will shortly open in New York City a book store and a center for the distribution of Church literature and supplies. The New York headquarters will be at 12 East 41st street, just half a block east of the Public Library, conveniently accessible both to New Yorkers and to out of town visitors. THE LIVING CHURCH will of course be on sale and adequately represented.

This venture on the part of Morehouse Publishing Company, coming as it does on the heels of the company's fiftieth anniversary, marks an effort to serve the Church more adequately and completely than ever before. The center of Church population is in the East and it is natural that the expansion of the Church's largest publisher and bookseller should take place there. The headquarters and printing department will remain in Milwaukee, but the publishers plan to establish in New York a large and complete Church book store on a permanent basis similar to that conducted temporarily at Atlantic City during General Convention.

Although a private commercial enterprise, this is also distinctly a Church project, and as such we ask the prayers of THE LIVING CHURCH FAMILY for its success. The editor and publishers of THE LIVING CHURCH have ever regarded the conduct of this periodical and of the Morehouse Publishing Company as a genuine piece of missionary work. The New York branch, under the direction of Mr. Harold C. Barlow, a devoted Churchman active in the Brotherhood of St. Andrew and other Church work, will be carried on in this tradition.

The Two Kentucky Dioceses

Reasons for Consolidation

By the Rt. Rev. H. P. Almon Abbott, D.D.

Bishop of Lexington

AS THE INITIATOR of the movement looking toward the possible consolidation of the dioceses of Kentucky and Lexington, and before the committees appointed by the conventions of the two dioceses to consider the matter have met, it is, perhaps, becoming on my part to say a few words about the reasons which have inspired me to take an active part in this problematical venture of faith. Especially as a wrong interpretation of the facts involved, so far, at any rate, as the diocese of Lexington is concerned, has appeared in an item of news in the pages of *THE LIVING CHURCH* of March 2d.

I take for granted, of course, that what is of interest to a part of the Church is of interest to the Church as a whole.

I cannot speak for the diocese of Kentucky; but I can speak for the diocese of Lexington. It is not true, so far as this diocese is concerned, to say that "the apparent reason for agitating the consolidation, at the bottom, is lack of money." The diocese of Lexington is in better shape today financially than ever before in her history. A diocesan indebtedness of \$74,800 has been reduced to \$5,170. We closed the year 1934 with all bills paid, and a balance to the good in our diocesan maintenance fund. We paid our pledge to the national Church in full. In 1935, the diocese will take care of a 20 per cent cut on our New York grant by maintaining the salaries of our missionary clergy at the same figure as in 1934. During this period of depression, the number of clergy has been increased considerably, and no mission station has been closed down. On the contrary, new mission stations have been opened, and there has been a very real development in every department of our diocesan work.

It is not true to say, "the work in the mountains of Kentucky under present depressed conditions, is most discouraging." As Bishop, I am far from being discouraged, and the missionary clergy are in good heart and filled with optimism regarding the future. In the past four years, in the vortex of the depression, four new churches have been built and dedicated in the mountains, and in one section alone there were eighty odd confirmations in the year 1933 to 1934.

It is not true to say of the diocese of Lexington "the depression of the last few years has almost prohibited any extension in the rural work of either diocese." As a matter of fact, it is in the rural field chiefly that our great advances have been made. There is no limit to the possibilities of growth, and our opportunities are being seized and consummated with unremitting courage and good cheer.

The truth is that the consolidation of the two dioceses would scarcely defray expenses in the long run nor cut down "the overhead," even if "lack of money" were the apparent reason for seeking consolidation. The new diocese would have to be a self-supporting diocese to receive the approval of General Convention, and the grant from the national Church, \$5,152 as of 1935, would be eliminated. Moreover, a diocese of reasonable size might require the services of a salaried executive secretary. The chances are that the administration of the consolidated diocese would be at least as expensive as the administration, the present administration, of the two dioceses of Kentucky and Lexington.

The suggested amalgamation, so far as this diocese is concerned, is not motivated by dire necessity, not even by necessity; but by the earnest desire to glorify God through His Church in the state of Kentucky. For the first time, and for many years, we are ready to confer together as equals, and without fear or favor on the part or parts of either or both.

THE REASONS of the initiator of the movement for desiring consolidation, and in briefest brief, are as follows:

Geographical: Why perpetuate division when the primary cause for such division no longer exists? The transportation problem is a thing of the past. We now have excellent roads throughout the state of Kentucky, even in the mountain regions, and there are interlacing means of communication within the whole area of 40,000 square miles.

Unification of Interest: "In unity is strength." This would undoubtedly be true of the case in point. Our interests would be common interests, our enthusiasms would be common enthusiasms. The Episcopal Church as One Body of Worshippers and Followers would be coterminous with the state of Kentucky.

Episcopal: It is little short of a crime to ask a bishop to spend his life in administering a limited number of parishes and missions. Today there are 32 parishes and missions in the diocese of Kentucky and 35 parishes and missions in the diocese of Lexington. Any bishop in reasonable health could cover such a constituency in his visitations in three months. The rest of the year he must spend in further visitations upon his parishes and missions, the wisdom of which is questionable, and engage in outside preaching and activities. Many of our splendid bishops are administering dioceses of well over one hundred parishes and missions, and without the assistance of coadjutor or suffragan. A diocese of 67 parishes and missions would be worthy of the consecrated efforts of a single diocesan.

Example: A number of dioceses and missionary districts in the Church today are similarly situated as are the dioceses of Kentucky and Lexington. It would be a worthwhile ministry to "give the lead" toward fewer bishops and stronger dioceses and greater efficiency in the Church's work.

The Sanctuary, St. Mark's-in-the-Bouwerie (See cover photo)

THE QUITE unusual reredos and altar of the Church of St. Mark's-in-the-Bouwerie, New York City, are shown on the cover. The altar is a historically interesting transition, satisfying a congregational debate in the '40s, a compromise being reached by making it both "table" and "altar," by putting the hangings behind the open front of the structure, thus making it a more or less conventional altar. It is amusing as a light on the manner in which our forefathers dodged their issues and maintained "sweetness and light." The sculpture in Carrara marble was done by Chester Beach, from a suggestion of the previous reredos which was done in plaster.

EVERY HUMAN BEING is intended to have a character of his own, to be what no other is, to do what no other can do.

—Channing.

Forward in Missions

By John W. Wood, D.C.L.

Executive Secretary of the Department of Foreign Missions, National Council

JUDGED by its purpose, its methods, and its results, the mission work of the Christian Church is the most forward looking enterprise in the world. It does not indulge in catch-word slogans and blue-print schemes.

It works in time; but it works for eternity.

Century after century, ever since the Incarnate Son of God walked upon the earth, men have gone forth in the quest for souls. That quest began when the followers of our Lord, who had gathered about Him on the day of His Ascension, went at His request, from the little land of their birth into the world of their day. They were not a search party asking anxiously: "What is Truth and where is it to be found?" They went into the world as ambassadors for the Master of men, who had declared: "I am the Way, the Truth, and the Life." They went because He had asked them to witness for Him to the uttermost part of the Earth.

It was a small world to which they went—the world of the Mediterranean Sea—the world of Western Asia, Northern Africa, and Southern Europe. Through peril, toil, and pain they went proudly on their way, proclaiming Jesus as the Son of God who came into the world of human life to save men from their sins.

The world grew larger. Others took up the task eternal. On they went to Central and Northern Europe—to Gaul, to Britain and to Germany. A thousand years rolled by. The Americans were added to the world. It became the world of the Atlantic Ocean—the world of new lands, with new souls to be claimed, new needs to be met, new victories to be won. Our twentieth century world is larger still. It includes the Dark Continent of Africa with its millions of primitive peoples and the mysterious Orient with its vast populations, ancient cultures, and racial religions. Into that world the Church moves forward, strengthened for her task by her Lord's commission—"Go teach all nations."

The 17th of March is St. Patrick's Day. Probably few people identify him now as one of the great missionaries of the early Church. But such he most certainly was. A Scottish lad, won to faith in Christ by missionaries to Northern Britain in the fourth century, carried away by Irish pirates, he became a slave and swineherd in Ireland. Escaping from his captors, he became after many adventures a minister of Christ and determined to give his life to evangelizing the people among whom he had lived for six years as a slave. Today he is revered as the man, who, more than any other, won the people of Ireland to faith in God. As one result of his life and labors, Ireland became in the century after his death the homeland of great missionaries to northern Britain and to pagan Europe. Our commemoration of St. Patrick may well remind us that if it had not been for missionaries like Patrick, Columba, Aidan, Augustine, and Boniface, we of today might still be the heathen sons of heathen ancestors. The life and work of these missionaries laid the foundations for Christian faith and Christian learning, upon which what is best in our civilization rests.

This year the Episcopal Church is commemorating the

CHRISTIANS must gain a nobler conception of the Church and its mission, stresses Dr. Wood in this address which was given March 17th in the "Church of the Air" radio broadcast. Vivid pictures of the meaning of missions are here presented.

consecration of its first missionary bishop—Jackson Kemper. His diocese was originally Indiana and Missouri. In Indiana he found one clergyman but no church building. In Missouri he found one church building but not one

clergyman. No state bounds could confine the energies of an apostolic soul like Kemper's, with half a continent spread out before him. So he pushed on to Kansas and Nebraska, Iowa, Minnesota, and Wisconsin until he became in truth the Bishop of the Northwest. He preached the word of life. He won men for godly living. He gathered congregations. He built churches and founded schools. He organized dioceses. He trained his successors in the ministry. In the region in which Bishop Kemper ministered there are today fourteen dioceses—containing nearly three times as many members of the Episcopal Church as there were in the Episcopal Church in the whole country in the year of Bishop Kemper's consecration.

SUCH pioneer mission work in our great national domain has been well done. But the task is not completed. America is not yet fully Christian. The Christian Church must keep before the people of this land the ideal of a nation truly Christian. A nation without class strife or religious prejudices, or race hatreds. A land of good citizens and good neighbors why try to apply the principles of our Lord's Sermon on the Mount to daily living. A land into which children may be born without fear of contamination, physical, mental, or moral.

With 13,000,000 children in the United States, under the age of twelve, growing up without religious instruction of any kind we are sowing seeds of national disaster. Here is one condition that demands the best thought and effort of present day American Christians.

Some years ago a young missionary of the Episcopal Church in China found an abandoned small boy by the roadside, half dead from sickness and neglect. He took him to his own home, washed, fed, clothed him and finally brought him back to health. But what was to be done with him? The lad knew nothing of home, family, or friends. So the school conducted by this young missionary became the boy's home for several years. Then, educated and fitted to make his own living, he went to work. A year ago that missionary died. A few months later a prosperous Chinese business man called on Bishop Graves in Shanghai. He was the Bishop who had encouraged and guided the efforts of the young missionary years ago. The visitor told the Bishop he was "one of Dr. Ancell's boys." "I want to make a gift in his memory," he said. "Will you accept this check and use the interest on the money to help poor boys to receive what Dr. Ancell's school gave to me?"

It was a check for \$10,000. With that gift and many smaller ones made in the same spirit of gratitude, Mahan School, in the city of Yangchow, goes forward to larger service than ever for Chinese youth. Such an incident gives one indication of the character-forming work done by the Episcopal Church in all its mission fields through its Christian schools and colleges. Last Christmas seventeen of the students of

Mahan School were admitted to membership in the Church through baptism with the full consent of their parents.

For thirty years Dr. Rudolph Teusler, medical missionary from the Episcopal Church in Virginia, planned and worked to interpret the Christian message to the people of Japan through the building and the conduct of a modern medical center in Tokyo. He succeeded beyond the hopes of his most sanguine friends. His effort cost him his life. Last August his great spirit went home to God. Thousands of people have found health of body and soul through the work of this Christian doctor. Though sorely missing the inspiring presence of its loved leader, St. Luke's Medical Center goes on under the combined direction of its Japanese and American staff. . . .

St. John's University, Shanghai, beginning as an elementary school is now one of China's largest and most famous schools of higher learning. For many years it has been training leaders for China, as doctors, clergymen, teachers, business men, government officials, and diplomats. One of its graduates was recently consecrated a bishop and sent by the Chinese branch of the Anglican communion to be a missionary in Northwest China, much as Bishop Kemper was sent to the northwest of our own country, a century ago. China's present minister to the United States, as well as two of his predecessors at Washington, are graduates of St. John's. So are Dr. T. V. Soong, until recently China's famous Finance Minister, Dr. C. T. Wang, sometime Minister of Foreign Affairs, and Dr. W. W. Yen, a former Prime Minister and now Ambassador to Russia. In fact the pages of *Who's Who in China* are studded with the names of graduates of St. John's.

Today the efficiency, and possibly the very existence of St. John's University is seriously threatened because American Episcopalians are not giving as they did five years ago for the maintenance and development of their work throughout the world.

The schools and colleges of the Episcopal Church in every field from Alaska to Southern Brazil, from West Africa to central China are leading their students forward toward "Light and Truth." Most of them earn far more in tuition fees paid by students than they receive from the Church in the United States. They cannot, however, as yet become fully self-supporting. Members of the Episcopal Church in America must determine whether these institutions for the production of Christian character are to move forward to the fulfilment of their purpose or are to be hampered and held back. The Church must not take refuge in a missionary moratorium because of economic conditions at home.

EVEN before the social conscience of the home lands was sufficiently roused to seek adequate means for dealing with the social needs of their people, Christian missionaries were grappling with vast areas of human suffering and distress. Cruel practices, based on ancient superstitions, have been modified and frequently abolished altogether. Entrenched disease has been to some extent, at least, reduced or controlled. Unbelievable poverty has been, in a measure, alleviated by developing native arts and crafts and by introducing improved methods of agriculture. Agricultural missions have become an important factor in raising standards of living and bringing new hope to vast rural populations.

In a crowded section of Kyoto, Japan, where most of the people are engaged in silk weaving, the Episcopal Church maintains a center of work, both through the spoken word and through practical help given to the every day life of the people. Its small and inexpensive building is wholly insufficient for the

demands of the widening work. The American missionary and his Japanese colleagues carry on in the hope that some day soon they will have better tools. The church is always crowded. After each service the chancel and altar are screened off and the church becomes a parish house. A kindergarten of sixty children is a blessing to them and to the homes from which they come. A night school opens up opportunities for ambitious youth and some older people. There are clubs for boys and girls, young men and women. The tiny reading room attracts many. When the hot, humid days of the Japanese summer make life difficult, a country camp for fifty children helps to relieve the situation.

A health clinic served by Japanese doctors and nurses is doing much to safeguard the health of the region. If you happen to be in the church when Dr. Fujino, a vestryman in one of our parishes in Kyoto, arrives to begin the clinic, you will see him first of all kneel at the altar to ask God's blessing on what he has come to do. The memory of that simple-hearted devotion, expressing a desire to consecrate one's medical skill, is something that does not fade away. Much of the cost of this work is supplied by a group of fifty Japanese patrons, each of whom contributes the equivalent of \$15 American currency a year. True to Rotarian tradition, some of the Japanese members of the Kyoto Rotary Club—and a flourishing one it is too—help to support the work at this center.

This Kyoto mission is typical of work done under similar conditions throughout the world, to help people spiritually and physically in the Name of Christ. There are, however, vast numbers of people in every mission land for whom no such work is being done. That fact calls for progressive Christian service. Mere humanitarianism or humanism will not suffice. They lack the compulsion of Christian compassion, as manifested in the earthly ministry and teaching of our Lord. Every missionary repeats the experience and the words of St. Paul—"The love of Christ constraineth us." No other motive will stand the strain.

THE Episcopal Church in the United States has recently had a distinguished visitor, Dr. Cho-Min Wei, president of Central China College, Wuchang. This college is the out-growth of Boone School, established years ago by the Episcopal Church. It has now affiliated with itself the higher educational work carried on in central China by English Methodists and Congregationalists and by Yale University men, supported by an association of graduates and undergraduates in the United States. It is the only Christian institution of higher learning in a region with a population of eighty million people.

Thirty years ago, young Wei came to Boone School from a Cantonese family that knew nothing of the Christian Church except that it had the reputation of maintaining a good school for boys in Wuchang. His academic record was so good that opportunity was given him for study abroad. Today he is a Master of Arts of Harvard University, a Doctor of Philosophy of the University of London, and has recently received the honorary degree of Doctor of Civil Law from the University of the South.

During his visit to the United States he has lectured in a number of American universities on Chinese culture and philosophy as influenced by the principles of Christ. He has brought a message of spiritual renewal to great numbers of students and to members of the Episcopal Church and other communions. He is really a missionary, interpreting to American Christians the experience and the point of view of a

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Security*

By Clinton Rogers Woodruff

Director of Public Welfare, City of Philadelphia, and Associate Editor of *THE LIVING CHURCH*

"And he that sat upon the throne said, 'Behold I make all things new!'"—REVELATION 21:5.

SECURITY is the demand of the hour. France demands security against Germany; Jugoslavia, against Hungary; America, against Japan; and so on through a long list. The demand for this sort of international security is so great that innumerable conferences have been held to consider it; moreover, it has constantly occupied the attention of the League of Nations. That body last summer published a Note on the Problem of Security in the course of which it declared that security, in the narrow sense of the word, is the guarantee given to a state against threats of aggression. In this connection, the promise of assistance in the event of aggression is the most characteristic measure of security. Security, in the broad sense of the term, is based upon a system of international organization which aims not merely at punishing war, but at eradicating its causes by securing a compulsory settlement of international disputes. Any picture of the work undertaken since 1919 to develop security must take into account these two elements: security in the strict sense, and the settlement of international disputes. A distinction must be drawn between what has been done or projected in the League of Nations and what has been done or projected outside the League and in the Disarmament Conference, although these apparently separate activities frequently overlap.

It is not only in the realm of international relations that there is this insistence on security, but in social and economic realms as well. There is the demand for security against the poverty of old age, against unemployment, against child labor, against depression generally, which has been carefully considered in the editorial columns of *THE LIVING CHURCH* and by Fr. Barnes in his striking article (*L. C.*, February 2d) on the ambitious and far-reaching program of the President, who might very well have taken for his text the one I have placed at the head of this article. Not only is the federal government busily engaged on this problem. In many of the states there are both piece meal and comprehensive efforts to promote these ends.

A dispatch from Washington carries the news that the administration will seek the aid of organized labor in persuading State Legislatures to enact uniform old age pensions and unemployment insurance statutes. Secretary of Labor Perkins is planning to call a conference there this spring of the heads of all state Federations of Labor. The meeting will have a dual purpose. Secretary Perkins will outline the President's security measures and urge the labor representatives to press for quick action in their home legislatures. In passing it is interesting to note that in addition, it was said, "she will attempt to determine the number of 'sore spots' on the labor horizon in anticipation of the usual outbreak of strikes in the spring." This may also very properly be regarded as a measure of security—security against strikes.

Another security is demanded, that against inflation, likewise against deflation and against Utopian schemes like the Townsend plan which Secretary Perkins, before the Senate Committee, said had "no right to serious consideration" and

which would require "about half the country's income each year." A recent letter from the Economists' National Committee on Monetary Policy declared, "We are wondering if enough people, who should, are taking interest in what we are doing. Unfortunately we feel strongly that too many are apathetic and that we are all going to pay dearly for our apathy before we are through." This may be interpreted as meaning we must have security against tampering with long established principles and practices which have the support of experienced experts like Dr. E. W. Kemmerer who has been called upon to counsel so many countries in financial difficulties.

Secretary Perkins, who may well be regarded as the sponsor of the President's Security Plan, is demanding security "from fantastic and visionary" aims in regard to old age pensions. In an interview last December she criticized as such some of the plans for old age pensions that have been advanced. Without mentioning any particular plan by name, but mentioning some features of the Townsend program, the Labor Secretary said it was "unthinkable that anyone should seek to exploit" the need for economic insurance "by promises of impossibly large free pensions to all old people, regardless of their circumstances. Factual studies of these visionary and fantastic schemes at once disclose their complete impracticability. The sincere friends of old people should at this time direct all their energies to strengthening and improving state old age pension laws. Federal co-operation will necessarily depend upon enactment of suitable legislation by the States themselves."

Many feel and believe that we need security against the three musketeers of opportunism: Hearst, Coughlin, and Long, and also against modern journalism with its perversion of perspective and subtle rearrangement of facts.

THREE THERE IS ALSO NEED for security against undue haste. It is a perfectly natural desire "to make all things new." Impatience with the rate of progress is equally natural, but age-long experience shows conclusively, as a long-time acquaintance said to me in a letter some years ago: "I am not one of those who believe that the science and art of government progress rapidly. Like the hands of the clock they move, although the movement is imperceptible."

In a formal summary of the President's measures, our Methodist brethren in the Methodist Federation of Social Service declared that his New Deal legislation had created greater unemployment and lowered the American standard of living. The tenor of its criticism was that the President had not gone far enough to bring about a millennium. Their criticism illustrates the difficulties a public official has to face. We all know the criticism that has been visited on him by some that he has gone too far and now here is a group who criticize his plans as being reactionary, declaring that the CCC, codes, CWA work, relief, and subsistence homesteads "have failed or were too slow." The report continued: "So announcement was made last spring that the government was doing its part and that in the future industry must take responsibility—it can and must help take up the slack." But industry couldn't do it. Orders were not in sight. So that plan forgotten, another is devised, a \$4,000,000,000 work relief program.

Charging that the President "has not kept his pledge to the

* See *Insecurity: A Challenge to America*, by the author, in *THE LIVING CHURCH* of July 21, 1934.

laboring class" the report declared that "the codes tended to fix minimum wages around \$12," with the minimum often becoming the maximum; that Section 7A relating to collective bargaining has been "almost completely nullified," and that the purchasing power of the average man had "steadily decreased."

This report prepared by Dr. Harry F. Ward, of Union Theological Seminary, and Winifred L. Chappell, secretary of the federation, is being distributed to members of the federation, chiefly ministers of the Methodist and other Churches, and laymen interested in social service. Bishop Francis J. McConnell, of the New York Methodist Episcopal area, is president of the federation; Dr. Ward is professor of theology at Union Theological Seminary, New York, and Miss Winifred L. Chappell, of New York, is secretary.

Perhaps public officials need security against unfair criticism, but they usually accept office with the feeling that that is a part of the situation which has to be borne as part of the price for power, privilege, and opportunity to serve.

THEN THERE should be a demand for security against false expectations. John W. Edelman, the research director of the American Federation of Hosiery Workers, in a recent address before the American Academy of Political and Social Science said, "There is overwhelming popular support for the President's program, but there is a dangerous lack of understanding of the specific measures that are proposed. I wish to emphasize the grave social risk in putting over a seriously inadequate program on the American people—and that is exactly what may happen at the present juncture in our affairs. The resentment and disgust that would sweep through this country later on should the men in the street find their expectations dashed when the time to collect benefits rolled around might be sufficient to enable one of our clownish but aspiring Hitlers to stage more than a comic army rebellion in this country.

"The very name 'social security' raises hopes which cannot be fulfilled in any literal sense. The operation of social security measures will certainly do much to insure society itself from the sort of panic collapse which occurred in March, 1933 when our banks closed and the nation stood bewildered and shaken. Labor is well aware of the profoundly stabilizing effect which an unemployment and old age insurance system may have on a completely unstabilized capitalist economy and yet on the other hand it is politically imperative that the individual be allotted more adequate direct benefits than have been proposed in the administration measures."

Where lies the truth in all these claims and counter-claims? Wherein does real security lie? He is a wise man who will definitely and concretely and satisfactorily answer this question. To my way of thinking we have too infrequently of late thought of the Almighty as our real source of strength.

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Forward in Missions

(Continued from page 354)

Chinese Christian. It is the policy of the Christian missionary agencies in this country and in Europe to encourage such visits from the young Christian churches of the East to the older churches of the West. They are invaluable in drawing men of different races into the ever widening Christian fellowship.

It is Dr. Wei's conviction that in China, the Christian Church today is facing its greatest opportunity since the days of the Roman Empire. Four hundred and fifty million people are in a period of transition from the old ways to the new. Communism made a bid for the allegiance of China's millions, but failed to bring it off. The Chinese Communist government in the Province of Kiangsi has recently been up-rooted, but its menace has not ended. Communistic leaders are striving feverishly to establish a new base in West China. General Chiang Kai Shek, the strongest and sanest leader China has had for many a year, frankly declares that today the fate of his country trembles between Communism and chaos on one hand and Christianity on the other. As a Christian disciple, who four years ago asked to be received into the Christian Church by baptism, he is seeking to help China through a "New Life Movement." . . .

Wherever the Christian Church, Anglican, Roman, or Protestant, is at work in the world, present conditions call for courageous and sustained advance. It is emphatically true as has been recently pointed out by Dr. J. H. Oldham, one of the keenest observers of world conditions that:

"The penetration of mission lands by Western ideas and Western technical and industrial methods is producing a situation resembling that in the West, in which Christianity is involved in a life and death struggle with secular modes of thought and a secularized social order. Modern science, Communism, and nationalism are creating in Asia and Africa problems similar to those which confront the Church in Europe and America."

My own visits to the mission fields of the Episcopal Church convince me that this condition can be met only by the application to the life of men, everywhere, of those principles of individual conduct and social relationship, taught during His earthly ministry by Jesus, as the Incarnate Son of the loving Father of all men.

With no intention of speaking for any other communion than the Church whose servant I am proud to be, I say with deep conviction that Christian people must gain a nobler conception of the Christian Church. For too many of us, the Church has come to be little more than a series of groups of individuals meeting periodically, when other interests do not interfere, to seek for spiritual good in some vague way. On the other hand you can think of the Church as an army enlisted under the banner of the King of Love and of Righteousness, pushing forward into the enemy's domain to overcome wrong, to free the captives of sin and the followers of inadequate philosophies of life, and to set at liberty all who are oppressed by the forces of ignorance, injustice, and unrighteousness.

Some say: "Back to Christ and all will be well." The Christian Church says: "Forward to Christ." He is ever in the van. The Son of God is ever going forth to war against sin, oppression, poverty, ignorance, and disease. He is ever seeking to lead men into a fuller, holier, happier life. His Kingdom is ever in the building. His love is ever winning new disciples in every land. So from the Church today rings out the call, "Forward with Christ."

The Russian Calvary

III. The Fate of the Families of the Clergy

By Anna Arseniev

WHAT IS DEATH to a Russian priest now? It is the only issue, the only "possibility" to break the chain of constant and numerous sufferings, of which prison, exile, and timber camp are only a few.

What is the daily life of a priest and his family in Soviet Russia, when they are "free"? The Soviet constitution deprives them of suffrage right. The clergy exist only on alms. It also means that in case of illness neither they nor their family are allowed to get medical treatment, as persons deprived of their suffrage right are not allowed to be taken into Soviet hospitals (private hospitals do not exist, private medical practice exists only in Moscow).

It means too, that the children of the clergy have no right to enter school. Those are supervised by the state and are closed to the children of people deprived of votes. Nor are they permitted to get employment. There are no private enterprises in Russia. It means finally, that the clergy and their families have no right to occupy lodgings in towns, as in the towns of Soviet Russia all houses are municipalized and may be inhabited only by those who have suffrage. The clergy and their families live in corridors, garrets, but even such a place is difficult to get. Few persons allow them to stay in the passages or garrets of flats that they occupy, as everybody in Soviet Russia is afraid to take pity on a priest, being constantly terrorized by the O. G. P. U.

Not seldom are there cases of public insults. The Divine Service is conducted under the constant danger of interruption or church desecration. The following short story is characteristic. A family that has lived many years in Soviet Russia, arrives in Riga. Their little boy of eleven sees at the railway station among the passengers a priest in his cassock. "Mother, mother," shouts the boy, "look, there goes a priest, but why does no one beat him?"

Yes, there is a country in Europe where any one may beat or insult a priest without risking any punishment, and even with the approval of the authorities. We remember an old priest, Fr. Z—, who used to sell flowers at the market in Kaluga. He was well over 65 and already out of service. He used to go out of town, pick flowers in the fields, and bring them for sale to the market. Somehow one must do something for his living. There he stands before our eyes, that tall, bent figure, with the gay little nosegays in his parchment-like fingers and the pathetic look in his eyes. Around him rush to and fro all kinds of suspicious characters that trade with stolen goods. Suddenly an official appears. "Have you a permission for trading?" "No," answers the old man, "those are only flowers, I picked them myself in the fields." "Look at him, that ——," shouts the official, "who wants to trade without a legal permission!" He pushes the old priest roughly and snatches his gay little nosegays. The flowers fall into the dirt; the priest bends down, trying to pick them up, his hat tumbles down from his head. The official conducts him to the militia station, where he is presented with an accusation of —— speculation! and later on exiled to Petschora.

It is impossible to write the life of the Russian clergy without mentioning the celebration of Easter. This holiday is not celebrated now as it used to be. A few years ago we hap-

pened to be at that time in the north, in a large, formerly rich village. The church was not then closed, and even the priest, Fr. Serafim, was still free. The local O. G. P. U. agent summoned him on Saturday before Easter. "Here, sign immediately, that you are not going to officiate in church tomorrow." "Why?" asked the priest. "That does not concern you in the least." "But I cannot sign that," answered the priest, "tomorrow is a great holiday, all the people will be in church." "All right, we'll do without your signature," laughed the agent. Fr. Serafim was arrested. Many peasants came to the midnight service, but the church was closed. All waited patiently for the priest to appear, but he did not come. The church on the high hill, surrounded by birches and firs, was clearly outlined on the dark spring sky. All around it silently stood bare-headed men. It looked like dear old Russia—but the priest has not come yet. Suddenly there comes his wife and explains all. "He has been summoned to the O. G. P. U. and has not returned." O. G. P. U.! That makes all clear. One of the men says aloud the Easter hymn, all make the sign of the cross and leave. Easter has come!

How vivid does this Fr. Serafim stand before us! Always cheerful, always brave in his shabby old cassock. So simple, without any grand words is this confessor, one of the many thousands of Christ's army. He possessed neither land nor house nor bread nor clothes—nothing but hungry children but never did he complain. "How do you live, *batushka*?" "All right," was his answer, "I fish in the small stream."

We did not meet him again. He had not come home after that Easter night. Where is he now? Is he on the famous Solovetzky island—place of the most cruel tortures—or in Petschora, beyond the Arctic Circle. Does he work in the labor camps in the hot sands of Middle Asia, or fell trees somewhere in the vast forests of Siberia? Or is he dead and his body thrown into the swamps.

AND what about his family? Oh, the families of the clergy also possess this right to die! Is not that sufficient? Here are a few lines from a diary: I have reported today at the O.G.P.U. as generally once a week all those in exile do. As usually many people stand patiently in a long queue before the commandant's desk. Before me stands a woman with a shawl on her head, as peasant-women wear, in an old shabby jacket, with a small bundle in her hand. She looks pale, exhausted, half dead. A little boy of eight stands by. I think she has come to inquire about her husband. She approaches the desk. "What do you want?" shouts the commandant. "I look for my husband, he has been arrested a week ago. They told me he was sent to the concentration camp, but when I inquired, they told he was not there," come her hurried words—"Please, be so kind—I think he must be here at your place, in the inner prison. Look in the lists—." "What is his name?" asks the commandant. She answers. Paper rustles. "There is no one with such a name. Go away. Who is the next?" But the woman does not move on, she has clutched at the desk and asks to look once more through the lists. "I told you he was not there," roars the commandant. Suddenly his assistant interferes. "Look through the names of those who have been shot. It seems to me the name is famil-

iar—.” Many names are on that list. The commandant shouts the name—“Was he Alexander?” “Yes, Alexander, priest Alexander U——,” softly replies the woman. “Shot yesterday. Get off. Make place for the next one,” roars the commandant.

But she does not hear him. The bundle drops from her hands, out of it roll two eggs, a small piece of bread, some lumps of sugar. All that was meant for her husband! It was his food parcel! She bends down, picks all up from the floor. She looks stunned, she has not yet grasped the full meaning of the words. Slowly she moves with the little boy toward the door. The wife of an executed priest—who will let her in, who will risk to be with her? And what awaits this boy?—I follow from afar, but how can I comfort her?—“Fr. Alexander has been shot, God will take him into His Heavenly Kingdom—but what shall we do, Vania?” she asks her little son. She does not listen to me. It appears that this very morning the officers have been at the house where they lived and threw them with all their belongings out into the street. Imagine—the widow of an executed priest! The most dangerous class-enemy!—

THE FATE of the clergy is usually shared by their families. Only by publicly renouncing in print one's father or husband, who is a priest, can one better one's life. All of us here have seen such advertisements in the Soviet papers. “I renounce and break off all intercourse with my father, who is a servant of the Church and deceives the people with religion. Now I shall lead an independent life and take part in the building up of socialism. . . .” A high price! And what tragedy is mostly hidden under these words. . . .

When we worked in Moscow in a Soviet office, we had the opportunity to employ there a boy of 16, the son of a priest. His father had been sent for three years to Siberia. He used to take in books for binding (to earn something) and once he had been asked to bind a book by the writer Nilus about Judaism, that was in secret prohibited by the O. G. P. U. An agent of the O. G. P. U. had brought it to him. Suspecting nothing wrong, the priest accepted the order. But the same night came the O. G. P. U. agents and made a thorough search. The book naturally was found, the priest was arrested and sent into exile. The family starved. The boy contrived to get a job at the office where we worked, having concealed his origin. So he worked about a month. Suddenly he was reported to the Communist bureau and trade union committee of that office as son of an exiled priest. Imagine the panic that news created! A general meeting is called together and long speeches are held. Fancy a class enemy in our ranks! A wolf in sheep's skin! The “class enemy” of 16 stands trembling and listens. The local trade union committee decides: “He has to be expelled if he does not agree to renounce publicly his father!” The boy's head is bent, tears stand in his eyes. On one side is the imprisoned consumptive father, on the other the starving mother and little sister. “Well, do you renounce? Hurry up!”—“Yes, I do,” whispers he. All leave the room, not daring to face one another. . . . At the table stay the representatives of the victorious proletariat. A week later came the news that the priest, father of the boy, had died in prison.

WE REMEMBER a winter evening in a small northern town, through which lay the way to Mezen and Petschora. From a side street suddenly appeared a group of prisoners under military escort, about 200 men. The frost was very hard, and the soldiers wore good warm fur coats. The prisoners were only of the clergy. Many of them, being probably from South Russia, had on shabby thin cassocks. Their heads were covered with shawls; on their feet were light shoes.

It was probably only the first day of their journey, and already they looked so weak and exhausted, and before them lay another 1,000 miles! Their way lies to Petschora, across ice-fields, swamps, and frozen rivers. Even birds do not fly there in winter—so cold is it. How many will arrive alive? Such is the fate of almost the entire Russian clergy, such is their way to Golgotha!

We knew two old priests among these. One of them later sent a letter, describing his journey. Only about half of them reached Petschora. God knows how many human bones lie on the way thither. Let us quote a few lines from this letter:

“We live with Fr. P—— in a small hut that we have built ourselves on the shore of the Petschora. With us are another three, also exiled men; we were seven in all, but two died of scurvy. There is no other human dwelling in the neighborhood—sometimes *samojeds* come on their reindeer, but very seldom, as it is prohibited. We are not actually starving, as we are so lucky sometimes as to catch a fish, but bread we have none. We should be happy to get some biscuits, tea, and sugar, only the post does not come directly to us. The O. G. P. U. agent brings it here once every three months. He sells us some flour in exchange for fish. Our hut is large, but rather cold, as we are beyond the Arctic Circle, so that often when we get up in the morning our beards are white with hoarfrost. But we do not complain, we thank God that we are here, others have gone to Uckta where they live in concentration camps and dig in the oil fields under strict guard. And we are even able to read sometimes the Gospel. . . . Such is our life. Pray for us sinners, we shan't probably meet in life again. This letter will perhaps reach you, a *samojed* promised to send it off.” . . .

Lately we happened to discuss the sufferings of the Russian clergy with a Roman Catholic prelate. He did not believe us and asked in astonishment: “Why do they not defend themselves in court? Why do they not complain at the trial? What crime had all those priests actually committed?” We gave no answers. What could we answer? They had done nothing, only became priests.

Now we remember the answer to this question of a member of the O. G. P. U. itself. Once in the town of A—— all the local clergy were arrested. Among them was a priest, Fr. K——, who lived in a corridor of a flat. A Communist occupied a room in the same lodging. After the priest was arrested this Communist was summoned to the O. G. P. U. to bear witness to the counter-revolutionary activity of this priest. But this Communist happened to be a decent man or a fool. He answered that he knew nothing about the counter-revolutionary activity of Fr. K——, that this priest never interfered with politics. “You are an ass,” remarked the O. G. P. U. official, “do you not understand that we must eliminate them somehow!” No need of commentaries. . . . Even without the statement of this fool all went off smoothly: of the nine arrested priests four have already died in timber camps, and the rest are in Siberia.

As it is known, the second five year plan in Russia (1932-37) is based upon the “destruction of classes and of the remains of the capitalist society.” There is no doubt that all will be done to accomplish that task. Not so many of those “remnants” do still exist! The Russian emigres are powerless to hinder this slaughtering of Christians in Europe of the twentieth century! They only possess voices, and with those they shout to all the world of these facts. As for the conclusions made of them by those who dictate the world, especially by those who insist on making friendship with the Soviet, let those conclusions rest on their conscience.

A Letter to Sponsors

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

My Dear Sponsors:

IF I WERE to begin this letter by addressing you as "My dear Gossips" you might feel hurt; unless it be that you are familiar with the primary meaning of this once good word. The dictionaries inform us that "gossip" is the Anglo-Saxon God-sibb, or God-relative, or a sponsor who answers for a child in baptism. Some generations back, sponsors were endearingly addressed by their god-children as gossips. It would be interesting to trace the decline and fall of this word. It may have happened this way. The god-child would occupy a large place in the god-parent's mind and conversation. Solicitude for the child's soul might easily deteriorate into mere inquisitive curiosity. Religious conversation might degenerate into mere tattling. In some such way as this the good old word gossip got into bad company, lost caste, and lost its soul. Perhaps sponsors are themselves responsible for this verbicide. Perhaps they brought the idea down to their own level instead of living up to the level of the idea. Be that as it may, it is quite certain that nowadays many sponsors have an utterly inadequate realization of the meaning of sponsorship. To many it is nothing more than being a semi-official functionary on the occasion of a baptism. This is as far from the real meaning as a meddling busy-body is from a trusty friend.

I do not know precisely when sponsors first began to be used in the Church. The custom may have been an adaptation of the Jewish custom of requiring three witnesses to the baptism of heathen infants. The early Apostolic Constitutions make mention of the duties of sponsors. Tertullian (192 A. D.) refers to them. Councils and synods and canons and fathers and rubrics—from the Council of Carthage in 398 to the amended rubric of the American Prayer Book—have much to say about sponsors in the way of legislation and instruction. Certainly the Church must have an exalted idea of sponsorship or so much attention would not have been paid to it. Historically the use of sponsors is practically coeval with the practice of infant baptism. Doctrinally, infant baptism carries along with it the necessity of sponsorial obligations on the Church's part.

What are sponsors? Sponsors are they who respond in the name of the child, on behalf of the Church. They are also called "sureties" because they give security to the Church and to the child. They are called god-parents because of the spiritual relationship into which they enter.

But this does not make clear the fundamental idea which lies at the base of the Church's practice. So far it might appear that the parents, who are in the highest degree responsible for the spiritual upbringing of the child, would be the proper sponsors. Yet in 1603 parents were forbidden to act in this capacity. "No parent shall be urged to be present, nor be admitted to act as god-father for his own child." This enactment was in accordance with well established doctrine and practice. It is true that in 1865 the Canterbury Convocation removed this prohibition (though its action did not obtain the sanction of the Crown). It is also true that the American Church permitted parents to act as god-parents. This was a departure from immemorial tradition brought about by the pressure of untoward circumstances. Even so, parents when acting as spon-

sors do so in their capacity as members of the Church and not as parents. I dwell on this because I want to emphasize this central point, that sponsors are representative of the whole membership of the Church in guaranteeing to the child a spiritual environment. The parents have their own God-given obligations in the family. That cannot be taken away from them. The family is a divine institution and within that institution the parents have their unique responsibility. In the exercise of that responsibility they offer their child to God in baptism.

The Church, in receiving the child into the congregation of Christ's flock in the name of God and at the hands of the priest, undertakes to provide a spiritual home in the Communion of Saints. The god-parents promise this in the Church's behalf. They are spokesmen for the Church. Infant baptism is not defensible except upon the condition that the babe is brought into living relationship with living saints in that same communion and fellowship into which he has been reborn. Baptism does not work by magic. The sacramental relationship to God implies a spiritual relationship with men; for God works through means. The seed must have soil and sunlight. The sacrament of regeneration presupposes that the child, in being reborn, finds in the Church a real Spiritual Mother. The missionaries among the heathen do not corral babies for baptism, regardless as to whether they will subsequently be mothered. And such a practice would be as intolerable in Chicago as in Nyangwe.

Recently thirty-six babies were baptized in a Chicago church on a Sunday morning. Multiply this number by a hundred, by a thousand. Give each child three conscientious sponsors. It would mean, it ought to mean, that the young generation would find itself in contact, not only with Christian parents, but with other Christian men and women of exemplary lives—with friends and helpers and counsellors. Is it not just this that the boy and girl need? Does it not often happen that a god-parent can succeed where a parent seems to fail? What becomes of all our baptized boys and girls? Do they all find warm friends in the bosom of the Church? Are they conscious that their baptism has brought them into a society where men and women are interested in them? I have found some of our baptized boys in jail, and some of our baptized girls in the Refuge. They seem to have had no one to guide and help them. Baptized though they were, they seemed to have been turned out into a cold, hostile world. Where were their sponsors?

MANY baptized boys and girls are brought up in non-religious or irreligious homes. They need the loving interest of a true god-parent, an interest which is not supplied by a birthday present. I am sure, dear sponsors, I am sure that the Church had a great and grand idea in requiring sponsors. But I am also sure that the idea is largely obscured in our time. There is need of a serious reconsideration, not of our doctrine of baptism, but of our failure to respond to its requirements. It is a glorious thing to be able to say that the babe is made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." It is an awful thing to realize that that same babe may grow up without any consciousness that he belongs to that Society whose members are pledged to surround him with

loving guardianship. The responsibility of the whole congregation of Christ's flock for each member of the flock—*the specific responsibility of three persons for one person in particular*—this is the meaning of sponsorship. It is just what the Church needs. It is what the world needs. It is the individualizing of our social responsibilities and the socializing of our individual responsibilities.

ONE HAS HEARD MUCH about the Big Brother movement. It is a good thing, but it is not new. The Church inaugurated it nearly two thousand years ago. Sponsors were designed to be all and more than all that the Big Brother is. More than this the Church systematized the Big Brother plan, so that every boy in the Church would have two Big Brothers and one Big Sister and every girl two Big Sisters and one Big Brother. Nor was it left to chance. Every child was provided for and no one was left out. The Church called them god-fathers and god-mothers, rather than big brothers and big sisters. I prefer the Church's nomenclature, and her underlying intention. Let me repeat it. Every baptized child becomes the spiritual ward of three adult members of the Church. In this way, the natural tie between parent and child, and the spiritual tie between the Church and child provide a double guardianship over every child of the Church. Nothing finer or diviner was ever conceived for the welfare of each successive generation. If the idea had been lived up to, myriads of lapsed souls would have been saved to the service of God. If the idea had been lived up to, the Church's doctrine of baptism would never have fallen into disrepute in large sections of Christendom. If the idea had been lived up to, there probably would never have been a protest against the faith and practice of the Church, on the part of that large denomination, which, in our judgment, unmercifully refuses baptism to babes. It is not too late to recover the true idea.

I am often asked whether it is permissible for anyone who is not a communicant of the Church, to act as sponsor. Formal legislative language gives a clear answer:

"Neither shall any person be admitted god-father or god-mother to any child at christening or confirmation before the said person so undertaking hath received the Holy Communion."

The reason of the prohibition becomes clear upon a little reflection. One cannot consistently or rightly or effectually require a boy or girl to observe some religious duty which he does not observe himself. The sponsor solemnly certifies to his belief in Christian faith and morality. He promises that the child will hear sermons and learn the catechism. He promises to bring the child to confirmation. All this leads up to one goal, namely that the baptized shall become a communicant of the Church. But the sponsor cannot lead the child further than he has gone himself. He cannot teach religion except by practising it. It is a psychological impossibility to teach religion otherwise than by example. The sponsor cannot say, "Don't do as I do, but do as I tell you." Toward such an attitude the bewildered child gives back the unanswerable challenge, "Why should I worship God, if you don't? Why should I be confirmed if you are not? Why should I become a communicant if you are not?" The child is right. The god-parent cannot look into his god-child's eyes and require him to do something that he has not done himself. Yes, the child is right. And the Church is right. The Church requires parents and god-parents to lead the child from in front and forbids them to drive the child from behind.

You see, dear sponsors, what a "solemn vow, promise, and profession" you have made. I have tried to point out its true

significance. Perhaps I have almost persuaded you to desist from ever being a sponsor again. You must not look at it in that way. It will help you to help others. "With what measure ye mete, it will be measured to you again." The conscientious discharge of a spiritual responsibility will bring buoyancy to your own soul. The consciousness that you have been permitted to lead some one young life along the right road will bring its own heavenly benediction.

The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.
Editor

III.

A FREE PARAPHRASE of our chosen passage from St. Paul's Galatian letter, making explicit what is implied in it, might run somewhat in this way:

"You Galatians, foolish and unstable as you are, still must be aware of this: that, when you believed the Gospel as I taught it, you received from the Lord Jesus His grace-gift of new spiritual power and vitality. Your lives after your conversion gave proof of this. You made a good start. You began in the Spirit. Now I hear that you have lapsed. And I write to urge you to recover the lost ground; to begin again walking in the Spirit, making daily use of the grace-gift which is yours and which is your only hope of victory and freedom.

"For there is a great difference between the gift of the Spirit and the giving of the law. Law presses on us from without; it cannot inspire or re-enforce us from within. Law shows us what is good but leaves us powerless to do it. That was the tragedy of your old life. Under the law the conflict between your higher and your lower nature was lost ere it began. The flesh was too strong for you. It held you prisoners. You know well its impulses and actions, its ways and works: sensual passions, degrading superstitions, anger and hatred, unbridled license. You know also where such things must end, in the loss of your inheritance as sons of God and citizens of His Kingdom. But under the law there was no escape for you. The law brought home to you the fact that you were slaves and could not free yourselves. That is what the law was meant to do; that is all it can do; that was its end.

"Now the Gospel is not law, but Spirit, and the Spirit begins where the law ends. The law brought you into bondage; the Spirit sets you free, free from the flesh, for now you can rule, and not be ruled by it; free from the law itself, for now you can obey; now you can do the will of God and live as the Lord Jesus lived. The law aimed to make you conform to outward rules. The Spirit works to transform you inwardly, and so to make new men of you. The fruit which the Spirit bears comes from seed sown in secret places, nourished by unseen sources. Springing up, it spreads out, from center to circumference, till the whole life, inward and outward, feels the new impulse, and becomes fruitful in the sight, and to the praise, of God. All your relationships in life; to God, to men, to self; all your duties and responsibilities, are regulated and perfected by the Spirit. Led by the Spirit you pass out from under the tyranny of law; you bring to nought the dominion of the flesh; you are on Christ's side, sharers in His victory, a people for His own possession."

The Church Divinity School of the Pacific

By the Very Rev. Henry H. Shires

WHAT of the Church Divinity School of today and tomorrow? As I face the question of the life of the school of today I feel that it ought to be said at the outset that we are deeply convinced of our mission. We believe, as we have shown, in the pressing necessity for a thorough education in divinity for all candidates for the ministry; we believe in the necessity of a divinity school in the West; we believe God was instrumental in filling this need by moving Bishop Nichols many years ago to found our institution. It is because of this that we are sure that we are moving into the future, led of God.

We are not only conscious of our mission, but we have certain convictions about our task of preparing young men for the ministry which we wish to share with you, the principles which we shall use as our guide in directing the work of this divinity school.

Our main objective will be the development of the whole personality of the men entrusted to us. We shall aim to fill them with all the fulness of God as far as we may be able. We desire to turn into the ministry only that sort of men whom Isaiah calls "polished shafts." We conceive of our task not simply as that of offering a curriculum and program of intellectual and spiritual pursuits but as a course of training in which, by personal care and special opportunity, we may produce priests who will be men of God with hearts on fire for the kingdom of God. A training, not simply an education. A heart made ready is as necessary as a mind furnished.

In the pursuit of this objective we shall make four points of emphasis. The first will be the academic and intellectual. This is the *sine qua non* of any preparation and needs no comment or development other than this, that it is our determination steadily to emphasize the highest standards, standards commensurate with those of the best graduate work in other fields.

The second point of emphasis will be the spiritual growth of the students. It has been too much taken for granted in the past that the decision of a young man to enter the seminary is more or less of a guarantee of mature spiritual development. It means nothing of the sort, necessarily. It does not, in itself, mean that his spiritual development is any further advanced than that of any other young man of like age who may feel that God is calling him to consecrate his life in the field of medicine, law, education, commerce, or government service. It simply indicates that he feels an urge to this particular kind of service. His consecration is not apt to be any different in quality or degree from those others. If that be so it ought to be the task of the seminary to develop the spiritual life of the candidate to the fullest possibilities. There is no power more effective for the work of the ministry than a life filled with the presence and fulness of God. By our very compactness we feel that we shall be especially equipped to carry this objective to some success. At any rate it is our purpose to lay great emphasis on the development of the spiritual power of our men.

A similar emphasis will be placed on the sense of vocation. Each of us already in orders is sure that there is reality in the call of God to our life task. We are certain that the pressure of

A DEEP CONSCIOUSNESS of the mission of the Pacific seminary is here revealed by Dean Shires. This article is a portion of his address recently at his inauguration as dean.

God was exerted unmistakably in some fashion to indicate that He had set us aside for the special work of the ministry. The same we believe to be true of our stu-

dents. But we feel that this sense of vocation can and ought to be developed during the period of training to such an extent that the desire to spend and be spent will constitute a real passion for the winning of men to God. There is hardly any fortification for the work of the ministry as necessary as this. No field of service is more prolific of disappointment and heartaches in the very nature of the work. The constant failure to attain ideals, lack of response, inadequate and irregular salaries are daily breeders of discontent unless a man is fortified with such a strong sense of vocation that he will feel that his is the only place in all the world that God wants him to be. No matter what the response all is well because it is God's business. With this enthusiasm and serious purpose God's work will be better and more easily done in the field.

The other point of emphasis will be the practical equipment of the men for their pastoral and administrative work in the parishes. There is a definite technique in the approach to a human soul, in the administration of an educational project, in the development of organizations, in the preaching of the pulpit, in the ministering at the altar, the mastery of which will make effective pastoral work. These things must not be slid over; too much may be left to common sense. The character of the work of the ministry is different almost from year to year. There is an ebb and flow in society's demands on the Church. In one direction it may take over that which has been the work of the Church, largely, while in another it may thrust on the Church new obligations. The seminary must be equipped to give what modern life demands of the clergy in a practical way.

These then are the particular points of emphasis, at once our guiding principles and goal of endeavor.

IN THE carrying out of our mission and in accomplishing our objectives we are aware that we are possessed of many advantages. They certainly color the promise of the future.

Our most obvious advantage, of course, is that we are here in California. Certainly no seminary in the Church has any advantages to compare with our physical situation here in the very heart of California, nestling in the Berkeley hills and overlooking the far-famed Golden Gate. Possessed of a climate that is unsurpassed the urge to intellectual work is as great in summer as in winter. In the years to come many will be drawn to our doors simply by reason of the privileges the very location confers.

Also we are in close touch with the Orient. Every ship that comes from the East brings us the atmosphere, the hopes, the suspicions, the challenge of the inscrutable East whose peoples as yet know not Christ. It is as if they were knocking at our doors and saying to us, "What are you in America going to do about us? Will you come to us with peace or war? Will you take from us or give to us?" It is a privilege I take it to be here to help to interpret and to answer from the Christian point of view the next great problem the world will have to be answering during the few generations immediately to follow. On the

shores of the Pacific as we are we may well attract in the years to come many who live on the other side, giving of our life to them and enriching our experience from them. We are sure it will be an advantage to the Church, and to us, preparing the future leaders of the Church in this seminary so strategically placed in relationship to the problems of the East.

Our students will have the advantage in being in the center of a great metropolitan area of California and of viewing and participating in the Church at work here in the West. There are many parishes both large and small all about us. The character of institutional work of the diocese of California is remarkably varied and efficient. The Church is in action in every field of spiritual and social interest. It is the privilege of our men to share in this work as much as their experience and development may require.

Few similar institutions have the advantage of drawing on the strength of surrounding higher institutions of learning as does the Church Divinity School. The graduate department of the University of California is of world-wide fame. The faculties of the other schools of religion include many scholars of national renown and the facilities of all are graciously extended our students. This means more with us than it does in most other similar institutions by reason of the close physical grouping of these schools about ours. There is a real richness in these academic offerings which has been but dimly realized by the rest of the world.

Not the least of our advantages is the close coöperation of some of the bishops in this area, the stimulus of whose interest and influence is becoming increasingly evident. This is especially true of our president, Bishop Parsons. His intellectual keenness, his interest in theological education, his wide service in the Church national and universal coupled with his devotion to the Church Divinity School make him a great asset in our life. The confidence of these leaders in our destiny is bound to have an increasingly effective influence in our development.

There is another matter in this connection of which I feel impelled to speak. We are organized as are practically all our seminaries in America along the lines which education as a whole has followed. It differs from the European type because it is a reflection of a spirit and environment essentially different. It has obvious virtues which we should be slow to relinquish. On the other hand there is an emphasis in English theological education which is altogether good. It is the emphasis which by reason of closely integrated groups they are able to place on training, in addition to the purely educational purpose. We have here similarly that close integration and we are planning to develop it to the utmost to achieve the higher ends.

FOR THE FULL realization of these advantages and purposes of which we have been speaking we look to the future. That you may know what we are purposing, and that we are planning to go somewhere definitely, let me mention something of the content of our hopes.

One of the purposes in the forefront of our thought is the enlargement of the service the school may render to the clergy of the whole Pacific Slope. I conceive that a divinity school has but realized part of its function in training men for the ministry. Its larger purpose is to follow these men into the field and to supply that intellectual and spiritual stimulus which will keep them keenly alert to solve their difficulties. The recent Pastoral Conference of the Pacific School of Religion with its inspiring program is an indication of what may be done in this field. That we might develop some such service as is rendered by the College of Preachers at Washington is not impossible.

Bishop Rhinelander, with whom I have had some correspondence, is eager to assist when our circumstances may permit. Who does not thrill to the possibilities in the gathering of groups of the clergy from time to time for seminar work and spiritual retreat?

The enlargement and the strengthening of our faculty is another step which is immediately necessary. I can think of no gift which would bestow such permanent and vital blessing as the endowment of a chair in a divinity school that is as strategically placed as ours and which has such promise for the long future. For generations to come the spiritual stimulus and enlightenment given to such key men as the clergy of the Church from such an endowment would be an incalculable good. Could we but add two such professorships we should be in a most happy position, possessing as we do the valuable resources of the neighboring faculties to draw upon.

A modest program of building is also an essential feature of the future prospect. The dean's house now being built is the first step toward realizing some of our hopes. The very fact of its having been started has given new life to the men and the friends of the school and is an assurance of the stability of our project and of the beginning of a new era. The need of a separate chapel around which the spiritual life of the school may center is apparent to all. The spirit of God may be just as manifest in the upper room where we worship now but it is of the very genius of the Church to express itself in beauty of worship. Properly to foster and develop this spirit during the formative years of the spiritual training of the students demands the environment of inspiration which an adequate chapel supplies.

OUR final word will be of the signs of promise which give heart to us who are entrusted with this vital task. From many quarters have come assurances of help and interest. That the Church as a whole is concerned in building well our school of the prophets on this western frontier is evidenced by the many bishops and other leaders of the Church far removed from us who have said in effect, "The Church must have a strong seminary on the Pacific Coast. When the time comes to help you may go to the whole Church with the story of your needs." The deans of three of our larger seminaries have said, "The cause of theological education in the Church is one. We are heartily concerned that you build a strong institution in the West." Our alumni are bestirred. Friends are encouraging. Far-visioned clergy are more and more coming to realize that the good of the Church is bound up with the progress of our divinity school.

One cannot overlook the fine spirit of our student group. Their spirit and *esprit de corps* are vital factors in bringing to fruition our deepest purposes, and their serious purpose gives the tone to the life of the school that is essential for its success.

We cannot put too much emphasis on the encouragement which the province of the Pacific is giving to us through its leaders and clergy generally. It is a matter which augurs well for the future that such men as Bishops Parsons, Sanford, Gooden, and Huston are serving on our board of trustees. The substantial help that has come to us, in addition, from the funds of the province has been of great moment to us not only as a material increment in our income but as a token of the good will of the clergy and people of the many parishes involved.

Above all, the greatest factor in the situation is our conviction that God is with us. It is His work. His presence is with us. His guidance undergirds our plans. His strength is for the resolution of our difficulties and He Himself is our most sure promise for the future.

The Good Friday Liturgy

Why Not Use the Book of Common Prayer?

By the Rev. Don M. Gury

Rector of St. Paul's Church, Watertown, Wis.

FROM TIME IMMEMORIAL, Good Friday has been for devout Christians a day of liturgical significance ranking second only to Easter Day. Liturgy and ceremonial has varied widely, but liturgy and ceremonial there must be if the day is given any prominence at all. I have been much interested in examining and comparing the Good Friday rites which are in current use in Roman, Greek, and Anglican churches, and in such Protestant churches as are adopting the special observance of the day. And nowhere have I found such a wealth and richness of neglected possibilities as in our own Book of Common Prayer. Judging from what is actually used in so many Episcopal Church parishes, one would wonder why the Prayer Book is ruled out for the day, in preference for a non-official "Devotion" which is liturgically far inferior.

I well remember, as a boy in high school, that my rector had a custom of inviting seven Protestant ministers to take part in a "union service" on Good Friday, each being assigned one of the Seven Last Words as a text. Of course, Prayer Books were not used—our Protestant visitors might object!

As a young deacon, still in seminary, I was called upon to preach The Seven Last Words in a small mission. It was a rather dismal experience—preaching for three hours to a handful of souls who came and went at the most exasperating moments, none of them remaining for more than two (or three at most) of the carefully planned series of addresses.

The Three Hours Devotion went off much better the first year I was in a parish as a young priest. The seven texts of the Seven Last Words lent themselves splendidly to a vigorous and enthusiastic exposition of the whole range of the recent ordinand's knowledge of the Catholic faith! But the following year, I was faced with the problem of preaching a different series of sermons on the identical texts. I asked an older priest for advice, and he suggested linking the Seven Last Words to "seven something else," for example, seven types of pain. (As if there *are* seven types of pain! Why try to force something into an unnatural sevenfold division?) I turned to published addresses by our leading preachers, who likewise clung to the Seven Last Words as texts for sermons on "seven something else," but I gave up in despair when I found "Woman, behold thy son," as a text for holy matrimony! My conclusion was—why not let go the Seven Last Words, which after all are self-explanatory cries from the cross, and make the Atonement the central thought for Good Friday preaching?

I do not mean to imply that we have exhausted the Seven Last Words with our preaching—but I do feel most emphatically that our preaching on those texts tends to degenerate in the direction of sheer sentimentalism over the manner of our Lord's suffering—and we miss the eternal *reason* for the Atonement.

To preach the Atonement effectively, I can see no logical reason for making seven separate and distinct sermons, especially when very few people can sit attentively through one or two of the addresses at best. And so, for the past three years, I have made a practice of preaching two sermons, instead of the

traditional seven, and devoting the rest of the three hours to the Prayer Book liturgy for the day

Experience has proven that when there are only the two sermons, most of the congregation are present for both sermons, and many people find this type of service much easier to attend for the full three hours, as it does less violence with the normal "span of attention." As for topics, there is a wealth of homiletic material for Good Friday that is scarcely touched upon in the usual handling of the Seven Words. For example, last year, I preached on Who Crucified Christ? with the first sermon on the Jewish ecclesiastical trial, and the second on the Roman civil trial. Another year, I preached on Voices of Calvary, the first sermon, immediately before the altar liturgy, on the voices of the rabble, of whom it is recorded, "their voices prevailed." The second sermon, in the evensong time, was on the voice of the Beloved Disciple who said, "For God so loved the world." Still another theme, which included the Maundy Thursday sermon, was a trilogy on The Agony of the Prophet, The Sacrifice of the Great High Priest, and The Blessing of the King.

MY SECOND DISSATISFACTION with the old, familiar Three Hours Devotion was, as I have indicated, its liturgical deficiency. While it did have the semblance of Prayer Book worship by use of the Litany, that was so hopelessly broken up between addresses, that it never appeared as a liturgical unit of devotion. And worst of all, it left out the Prayer Book offices for the day. In my first enthusiasm for doing all things properly, I scheduled the Prayer Book services for morning and evening, in addition to the Three Hours Devotion. Result was: attendance of five at Matins and Mass of the Presanctified; attendance of more than 100 at the three hour preaching; and attendance of seven at Evensong. It was obvious that people attended at the customary and convenient time—from 12 until 3—most places of business in this community being closed at that time. So why not have the Prayer Book services at that time? I must admit that the idea was not entirely original, as I had read a detailed account in the *London Church Times* of one of the English cathedrals which had made the innovation of using the Prayer Book on Good Friday. The scheme has worked splendidly in this small mid-western parish for the past three years, and people are enthusiastic about it.

The plan is simple. We divide the Three Hours into three hours, so that a liturgical unit begins at 12, at 1, and at 2, providing definite times for people to come and go, if necessary. We stress the thought: Take your Prayer Books to Calvary! The result is a splendid liturgical drama in three liturgical units with the climax at the end of the second unit, and the anti-climax in the third unit. Most people stay through the entire three hours.

The first hour (the approach to the cross) is composed of Litany and sermon, followed by a ten-minute organ interlude. The second hour (at the cross) is the liturgy at the altar, again

followed by a ten-minute organ interlude. And the third hour (the contemplation of the cross) is composed of sermon and Evensong. Hymns are used throughout, as is customary with any Prayer Book service, and the order is normal, so that Church people can easily find their places—no extra "service leaflets" being required. The effect is dignified, lofty, Churchly, and edifying. And may it be said in passing that the ten-minute organ interludes, at two points in the service, are one of the most appreciated devotional features of the service. The selections should be chosen with care, preferably music that is free from association with familiar words, and conducive to thoughtful meditation.

A TYPICAL Three Hours program as we have worked it out here at St. Paul's is planned as follows:

First Hour (The Approach to the Cross). Organ prelude, beginning promptly at noon. Hymn 157, "Sweet the moments, rich in blessing," and the Litany hymn, 130, "Saviour! when in dust," followed by the Litany and Penitential Office. Hymn 136, "Weary of wandering." First sermon. Organ interlude.

Second Hour (At the Cross). Tapers are now lighted on the black-vested altar. The officiating priest, vested in black chasuble and accompanied by servers, enters the sanctuary during the introit hymn, 146, "See the destined day arise." He reads the prophecy from Hosea 5:15ff, from the epistle side of the altar, and proceeds immediately to the Prayer Book collects for Good Friday, and the epistle. The sequence hymn is 148, "Behold the Lamb of God," a fitting introduction to the gospel—the Passion according to St. John. Here may be added, if desired, the Reproaches, and Veneration of the Cross, or the traditional list of collects in this order: For the Church; For the Bishop of the Diocese; For All Bishops, Priests, and Deacons; For the President and All in Authority; For Catechumens; For the Sick and Sorrowful; For Heretics and Schismatics; For the Jews; For the Heathen; For Sinners. Then, hymn 152, "In the cross of Christ I glory."

If the Sacred Host from the Maundy Thursday Mass has not been consumed, the priest does so at this time in the customary manner.

Now while the congregation recites Psalm 22, "My God, why hast thou forsaken me?" the altar lights are extinguished, and the priest and servers strip the altar bare, save only for the veiled cross. The cross may be effectively illuminated in shadow at this point by turning on a small electric light behind the crepe veiling. Priest and servers retire from the sanctuary, and there follows a period of organ music, during which an offering may be conveniently taken.

Third Hour (The Contemplation of the Cross). Hymn 154, "When I survey the wondrous cross." The second sermon. Hymn 149, "O Lamb of God, still keep me," followed by Prayer Book Evensong, with proper psalms and lessons for Good Friday, the hymn after the collects being 18, "Abide with me." Then the closing prayers and blessing, with the tolling of the bell promptly at 3 o'clock.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

SISTERS OF ST. MARGARET, HAITI

X. Y. Z., Wyoming \$ 20.00

WORK OF THE CHURCH IN HAITI

Rev. S. A. Potter, St. Petersburg, Fla. \$ 5.00

Churchwomen Today

Ada Loaring-Clark
Editor

Stimulating Missionary Interest

THE BISHOPS of the diocese of Colorado have asked that the second Sunday in each month be observed as Missionary Sunday, and that the Woman's Auxiliary coöperate in this plan. The women's committee, appointed to consider how women might help, has made the following suggestions:

1. That each Churchwoman make a special effort to be present at this service and that she bring someone with her.
2. That an exhibit of maps, posters, pictures, and articles pertaining to the country to be considered be displayed in the vestibule of the Church.
3. That missionary prayers for the country that is the subject for the day be distributed.
4. That special attention be called to those items, in the *Spirit of Missions* or the partly-printed paper, which have reference to the special field selected.
5. That the word "foreign" be dropped in reference to missions.
6. That definite pledges, even though small, be made for the missionary work of the Church; small amounts count up surprisingly.
7. That a short pageant be occasionally used. This will particularly interest the members of the Church school.
8. That a layman be sometimes asked to give the missionary address.

Miss Edith S. Brent tells us that St. Barnabas' Church, Denver, recently began such a series of missionary services. The rector, the Rev. C. H. Brady, took for his subject Why Does Japan Need the Church? Missionary prayers and hymns were used and an offering was made for missions.

This is suggestive in helping us "get a new grip on our discipleship."

Concrete Study for Juniors.

HERE is a three-year course of study for juniors, sent by Miss Zeta A. Lively of the diocese of West Virginia.

First Year: Book of Common Prayer. Text book, *The Prayer Book Reason Why*, by the Rev. Nelson R. Boss. Collateral reading, *The Faith By Which We Live*, by Bishop Fiske, and *The Prayer Book* by Bishop Beckwith.

Second Year: *History of the Christian Church*, Part 1, by the Rev. Dr. R. Van de Water. Collateral reading, *Our Church One Through the Ages*, by the Rev. Dr. W. P. Witsell, and *The Divine Commission* by Bishop Wilson.

Third Year: *History of the Christian Church*, Part 2, by the Rev. Dr. R. Van de Water, with collateral reading as in the second year and, in addition, *Our Expanding Church*, by the Rev. James Thayer Addison, and *Three Hundred Years of the Episcopal Church in America* by Dean Hodges.

Oriental Contacts

D R. SHIO SANKANISHAI, a Japanese woman scholar of the Oriental Department of the Congressional Library, pleads for a better understanding of Japan. She denounces the false propaganda that creates misunderstanding and causes so many difficulties and conflicts. Her talks are doing much to encourage friendship and they make very vital our study of Japan. It is a vitalizing thing to be able to contact those of the country we are studying.

Books of the Day

Elizabeth McCracken
Editor

Cause and Cure of War

WHY WARS MUST CEASE. By Carrie Chapman Catt, Mrs. Franklin D. Roosevelt, Jane Addams, Judge Florence E. Allen, Mrs. William Brown Meloney, Dr. Alice Hamilton, Mary E. Woolley, Florence Brewer Boeckel, Emily Newell Blair, Dorothy Canfield Fisher; Rose Young, editor. Macmillan. \$1.00.

THese are the carefully prepared and cogent papers by outstanding American women presented at the most recent conference of the National Committee on the Cause and Cure of War. It would be hard to gather more effective demonstration of the title. The table of contents is almost conclusive in itself, and the essays are so rich in varied and detailed evidence that one questions if even the Committee on Military and Naval Appropriations could withstand the submitted proofs. They grow more telling as they proceed; the essay by Florence Brewer Boeckel, Because Wars Produce Economic Chaos, might well be reprinted as a tract and circulated in Congress.

These writers are not only earnest and well informed; they are clever and competent. Yet is it unreasonable, remembering the general title of their organization, to feel disappointed as one reads on? Are we not a little fed up on even the ablest denunciations of war? Is it not slaying the slain, if we may be allowed a militaristic figure, to go on with them? Probably not; each net may catch new fish; but one would really suppose that everyone capable of being convinced was convinced already. If war is to be eradicated—excellent word—it is self-evident that you must find its roots. The foliage is poisonous, granted; you have proved it again and again. No one could show the wide spread of the diffused miasma better than Emily Newell Blair, Judge Florence Allen, and Dr. Alice Hamilton. But there is no use in stripping the leaves or even in cutting down the stalk. One feels impatient desire to have the public nose rubbed relentlessly and constantly into the economic dirt where causes are to be sought, or even, despite the risk of platitude, into the sub-soil of human sin. This desire is not gratified till we reach the last essay, by Dorothy Canfield Fisher, which is by all odds the most readable and freshest in the collection. Her lively imagination suggests not only causes but possible cures. Especially welcome are the pages where she courageously dwells on a theme too often neglected by current pacifism, the idealist sources of the militaristic spirit. Were it not for these sources, war could not survive a generation. Pregnant with wisdom is her concluding sentence: "A nation should call itself disgraced if it so orders life that there can be even one of its citizens living so poorly, so unbeautifully, so hopelessly, that war—war!—can even for an hour seem a change for the better."

The next conference of the National Committee might well follow the chapters of Mrs. Canfield's suggested book, on the reasons why war has not already ceased. It does little good to convince a patient how horrid it is to be ill. "Cure" is implicit in "cause," and till cause is analyzed at greater depth than in this excellent volume, no cure will be in sight. VIDA D. SCUDDER.

New Poetry

THING OF SORROW. By Elder Olson. Macmillan. \$1.50.

PERMIT ME VOYAGE. By James Agee. Yale. \$2.00.

NO LOVER OF POETRY, no reader who follows with any interest the progress of contemporary verse, can afford to pass by *Thing of Sorrow*. It is notable for two things: its rarely beautiful phrasing, which arouses in the reader that associative and imaginative activity which all good poetry must arouse; and, of less importance, its unusual handling of rhyme.

Much of this poetry is the kind which one remembers, and repeats to oneself when one wakes in the night. That is one of the best known tests of a poet's power. Mr. Olson's gift for memorable phrasing is extraordinary. For instance, one finds echoes of some of the great philosophies, their essence condensed into a few lines of poignant beauty.

The second striking feature of Mr. Olson's verse, though less important, deserves brief mention. This is his treatment of rhyme. Not his occasional omitting of any rhyme at all, as in the moving poem "Children," and some others; not his use of a rhyme here and there only; but a practice which might be colloquially called "near-rhyming." He rhymes "moves" and "leaves"; "bud" and "mood"; "dread" and "rajd"; "sweet" and "fright"; "bone" and "storm." This he does so consistently that one feels it is entirely intentional, and is tempted to evolve a reason.

There is much more that might, did space permit, be said in praise of *Thing of Sorrow*. And one hopes that, when the time is ripe, the author will give us more.

Permit Me Voyage, as both the jacket and Mr. Archibald MacLeish (who writes the foreword) insist, is a very promising first volume. In form—command of rhythm, vocabulary, expert handling of the difficult Shakespearian sonnet form—it bears the stamp of mature work. In substance, in spirit, it is of the very essence of youth—and twentieth century youth.

As a book, it is very varied and very uneven. It comprises some short lyrics, a "Dedication" in rhythmic prose, a longish narrative poem, a "Chorale," an "Epithalamium," and twenty-five sonnets.

The dedication, beautiful as is its phrasing at times, suffers from too much raw emotion. "Poetic genius," says Croce, "chooses a straight path in which passion is calmed and calm is passionate . . . a path from which minor talents find it but too easy to slip into an art either convulsed or disturbed by passion, or void of passion and guided by the principles of understanding." This dedication is disturbed by passion.

That Mr. Agee cannot be dismissed as a "minor talent," however, is amply proved by the quality of the rest of the book. The narrative poem, though it will repel most readers by its theme, is exceedingly well done, and shows an intimate love of soil and sun and rain. The lyrics are somewhat in the modern manner, which bends grammar and syntax to its uses; their vocabulary is vivid and strong.

But it is in the sonnets that Mr. Agee strikes his high note, in both substance and form. These put him at once into an enviable place among contemporary American poets. Their emotion is disciplined and serene, and consequently moves and stimulates the reader. The eighth sonnet actually challenges a reference to Shakespeare's 116th, so complete is the contrast between their conceptions of the same thing—love. Did space permit, one would quote some of these sonnets. As it is, the most that can be done is to repeat that they are another link in the chain of proof that our times are producing sonnets worthy of the great English tradition.

HELENE BUHLERT BULLOCK.

Franciscans in Conference

THE FRANCISCAN EDUCATIONAL CONFERENCE. Report of the Sixteenth Annual Meeting, Hinsdale, Ill., November, 1934. Capuchin College, Brookland, Washington, D. C.

TO READ THIS REPORT is gratefully to recognize the spirit of St. Francis astir in his official family. Of Francis as of his Master we are constantly told that he was not concerned with economic or political issues. True; the seed does not look like the plant, nor the leaven like the loaf, but seed and leaven fulfil themselves in loaf and plant; and these friars throw pure Franciscan light on such subjects as The Church and Capitalism. Naturally, they lean on the Encyclicals; to note how often those noble utterances are neglected by Roman Catholics would amaze us Anglicans, were we not equally guilty toward the pronouncements of our own bishops.

Protestant social Christianity has been too exclusively occupied with theorizing. Now to hold an ideal is important, but to live it is better. These writers do not directly relate their discussions to their vows of poverty, but reading them one feels in the presence of minds quite detached from the *status quo*. The essays abound in valuable concrete suggestions. They emphasize the unrealized possibilities of that Third Order so dear to Leo XIII; Fr. Hyacinth Ries, after fierce indictment of the modern financial system, suggests that a Catholic parish might be its own banker! There is a plea for the introduction of social studies in the seminaries—it is pleasant to find a mandate for preparation of material to this end, in the Resolutions. The paper by Fr. Sylvester Brielmayer on moral theology urges, following Fr. Ryan, that discussion of obsolete issues in the Manuals be superceded by treatment of the Christian attitude toward such matters as "stock-watering and its manifold causes; donations of tainted money;

the lawful rate of profit on invested capital; "boycott, strikes, laborers, copyright, and patent." Reminiscent of old Franciscan debates on "*Usus*" and "*Dominium*" is the emphasis on growing domination by wealth rather than on profit, as spiritually the most dangerous feature in our present situation.

Papers vary in animus. The first chronicles those good works in which, now as from the beginning the order can glory; but such chronicling is soon transcended by probing and forward looking demand for "an overhauling of the whole social philosophy by which the world has been governed since the advent of the machine." Perhaps the ablest, certainly the most witty and refreshing essay is that on The Necessity of a New Orientation, by Fr. Clarence Tschippert, O. M. Capuchin; the three Capuchin papers are all notably liberal in tone, and up to the last point of modernity. This paper puts the case for increasing social control on sound grounds of common sense as well as of religion, and discriminates keenly the respective fields of social and of private ownership. In common with all his confrères, Fr. Tschippert of course accepts the official Roman view of "the inviolability of private property"; but no Communist need feel remote from a position which leads the friars, following the Holy Father, to search for a remedy to "the maldistribution of wealth" by determining "the boundaries imposed by the requirements of social life upon the right to ownership itself or upon its use." Nor is it surprising to find Fr. Tschippert, in spite of his Catholic sympathy for a guild system, strong against company unions.

Needless to say, all the writers are deeply spiritual in their assumptions. And they are permeated by that wholesome sense of historic continuity in which Catholics are so strong, Protestants often so weak. Here, as in the writings of Maritain, Dawson, and many others, one feels strong currents flowing in unity with all that is most vital in Christianity at large; one also is aware of unique values. These men are conscious of a great heritage; one rises from perusal of their work assured that the great order is true to that heritage, not the least element in which has always been an impulse toward the future and "that constant development which springs from definiteness of principles." "What is demanded of the clergy generally," says one paper, "would seem to be demanded more particularly of us Franciscans by the very genius and purpose of our order. Now more than ever is the time to make ourselves articulate." It would indeed be a glorious fulfilment were the sons of Francis once more to take the lead in, or at least make a contribution all their own to, the revival of social vision and of social action within the Church Universal.

VIDA D. SCUDDER.

Novels

THE BIRTHDAY. By Samuel Rogers. Little, Brown & Company. \$2.50.

A NOVEL of indecision. "The Dance. May, 1914" introduces Katherine, shy, vivid, and charming, hesitating between the reliable and faithful Albert and the brilliant and elusive Gabriel. "The Wedding. September, 1917" shows her in a war marriage to Albert, while her thoughts drift to Gabriel in France. At "The Birthday Party. April, 1929" we find her a happy matron, when Gabriel reappears, a finished musician. He awakens the past for Katherine, but she now knows that the past is past and tells him so. This material the author of *Dusk at the Grove* handles in the modern manner, describing how the characters' formless thoughts flow around their activities, with their life of imagination and their life of action in contrast. So Katherine on the final page muses to herself, "I'm sure that if you were clear and wise enough you could make it not matter . . . which of your lives your life happened to be."

M. P. E.

ONE LIGHT BURNING. By R. C. Hutchinson. Farrar & Rinehart. \$2.50.

ANDREW WILD, middle-aged scientist, is in this book the "light" that burns "in a land asleep," the passionate idealist who accomplishes what to the rest of mankind is impossible. A German missionary has braved the Soviet to work in Siberia; Andrew, despite Moscow's stern prohibition, sets out to rescue him because—of all conceivable reasons—the world needs the book on Pauline ethics that the missionary has not finished. Andrew meets with incredible hardships that finally overwhelm even his courage, and he turns back in despair; it is only long afterward that he learns he has unwittingly succeeded after all. A secondary

theme is Andrew's hopeless love for Greta, a tertiary theme is his fight against a torturing disease; in both these quests he likewise proves victorious. Mr. Hutchinson's method of telling everything through his characters' thoughts and conversations makes severe demands on the reader, but his work is extraordinarily fine and his descriptions are of superb, almost unearthly beauty. E.

Two Books for Girls

A BEND IN THE ROAD. By Margaret Thomsen Raymond. Longmans, Green. 1934. \$2.00.

GREY EYES. A Mystery of the Riviera. By Katharine Adams. Macmillan. 1934. \$1.75.

IN *A Bend in the Road* Margaret Thomsen Raymond gives us, with modern photographic exactitude, the picture of a group of young people of the working class in a typical mid-western city. The story is well written, the characters stand out vividly; the narrative holds our attention and interest to the end. It is fearfully drab, however, and both for better or worse, falls at once into the category of *Main Street*. One does not see exactly why it should have been written at all or why the girls for whom it is apparently intended should read it. The personalities, the life of the city and of the factory with conditions which, while none too good are equally well-known and disapproved, are photographically portrayed. We question, however, the ultimate value of the photographic novel, especially for very young people.

The second story, by the well known American-Irish Katharine Adams, is as refreshingly impossible, as full of unexpected adventures and amazing coincidences, as is correct in the approved mystery story. Karsh, a peasant girl of the Corniche Mountains; Janet, a tourist in Nice; Pascal, a war orphan brought up in a ruined castle in the fastnesses of the Corniche; together with a medley of French peasants and English and American gentry, dance together in the carnival, wander together in the mountains, and finally are united in Paris where the threads of the story are most satisfactorily disentangled. The story is charmingly written and illustrated, and has proved most popular with the young girls into whose hands the present review copy has fallen.

MARGARET J. H. MYERS.

Brief Reviews

VICTORIA THE WIDOW AND HER SON. By Hector Bolitho. Illustrated. Appleton-Century. \$5.00.

IT IS INTERESTING to compare the picture of the Queen drawn in this book with Strachey's picture. More interesting still is it to compare Mr. Bolitho's view with that of M. Maurois in *Disraeli*. Those who read Mr. Bolitho's *Albert the Good* last year know already how profound is his admiration and how deep is his reverence for Queen Victoria. His picture may strike some critics as rather similar to the Winterhalter portraits of Her Majesty; but it should not be forgotten that those were regarded as "very like her."

THE STUDY OF INTERNATIONAL RELATIONS IN THE UNITED STATES. World Peace Foundation (8 W. 40th street, New York City).

THIS IS a symposium edited by Dr. E. E. Ware with an illuminating introduction by Dr. James T. Shotwell. To what extent Americans are interested in world affairs and to what extent is their study of international problems systematic are treated by well-known writers.

J. L. GARVIN, the well-known English publicist, has added a third volume to his definitive *The Life of Joseph Chamberlain*. The second volume already referred to in these columns dealt with *Disruption and Combat* and this new volume, covering the years 1895 to 1900 and therefore of the period of the South African War, deals with *Empire and World Policy*. Mr. Garvin writes with distinction and frankness that add to the charm and value of this life of one of Great Britain's outstanding men of the past generation. His attitude is friendly and his arguments persuasive. (Macmillan. \$6.00.)

CLINTON ROGERS WOODRUFF.

International Economic Life is an admirable pamphlet issued by the Catholic Association for International Peace (1312 Massachusetts avenue, N. W., Washington, D. C.)

NEWS OF THE CHURCH

Laymen of Chicago Conducting Meetings

Project Providing for Gatherings in all Sections of City Undertaken by Brotherhood of St. Andrew

CHICAGO—An unique project which provides for laymen's meetings in all sections of the city embracing every parish and mission has been undertaken by the Brotherhood of St. Andrew, in co-operation with other laymen's organizations of the diocese of Chicago.

The meetings started March 17th, with zone sessions at the Church of the Holy Spirit, Lake Forest; St. Elisabeth's, Glencoe; St. Luke's Pro-Cathedral, Evanston; St. Mary's, Park Ridge; Grace Church, Oak Park; St. Ann's Church, Chicago; St. Mark's Church, Church of the Redeemer, St. Margaret's Church, and All Saints' Church, Roseland.

A team of three laymen and one priest address each meeting. Topics discussed are: What Is a Layman? The Church From the Viewpoint of the Layman; the Centennial of the Church in Illinois; the Forward Movement, and The Possibilities of Laymen's Organizations.

On March 24th, another group of parishes will be visited. Directing the program, which is patterned after a caravan through the southern deanery recently, are Paul Bruyere, president of the Brotherhood, Archdeacon W. H. Ziegler, and George Kubitz, secretary of the Brotherhood.

Massachusetts Clergy Hear Bishop Hobson

BOSTON—How the Forward Movement came into existence was the topic of Bishop Hobson of Southern Ohio February 25th when he addressed the clergy of the diocese of Massachusetts in the Cathedral Church of St. Paul. Discussion followed, bringing out among other interesting points, that much of our exhortation is too general to suggest to people any definite program to follow.

Fr. Coughlin Should be in Senate, Says Priest

NEW YORK—The Rev. John Brett Langstaff, rector of St. Edmund's Church, created considerable excitement by declaring in his sermon March 10th, that the Rev. Charles E. Coughlin, Roman Catholic priest, should be in the Senate.

"Fr. Coughlin and other religious leaders of equal ability should be in our legislative bodies," said Fr. Langstaff. "They would give our country a non-partisan vote there. Fr. Coughlin should be a United States Senator."

2,000 at Confirmation of 200 in Harlem Church

NEW YORK—Bishop Lloyd, Suffragan of New York, confirmed a class of 200 persons in St. Martin's Church in the Harlem district of New York on the evening of March 3d. A congregation of 2,000 men, women, and children gathered to witness the ceremony and hear Bishop Lloyd. The majority of them stood throughout the service. The candidates, who have been receiving preparation over a period of five months, were presented by the vicar of St. Martin's, the Rev. J. H. Johnson.

During the seven years of Fr. Johnson's incumbency, he has presented almost 1,000 for confirmation. The parish is situated in the very center of Harlem, and numbers among its communicants colored people from all over the world.

Marion, Ind., Church Receives \$2,000 Bequest

MARION, IND.—Gethsemane Church, Marion, has received a bequest of \$2,000 from Mrs. George Paull Torrence, who died February 23d. Mrs. Torrence was the widow of a former rector of the parish and had long been active in the life of the parish, particularly the Woman's Auxiliary. A daughter, Mrs. Rebecca Torrence Standing, is a missionary at Soo Chow, China. For many years Mrs. Torrence had made her home with another daughter, Mrs. Archie Price of Marion.

Nebraska Student Work Increases

OMAHA—Student work in Nebraska is being increased by the formation of an Episcopal Church Guild at Normal College, Peru, by the Rev. A. Cave, and the ministry of the Rev. L. Gramly who has recently moved to Wayne and is meeting the students at Wayne College. The Rev. T. J. Walker of Fremont has been appointed diocesan director of the Young People's Fellowship work.

Chicago Missions Payments Near 100%

CHICAGO—Payments on pledges of parishes and missions in the diocese of Chicago for 1934 reached virtually the 100 per cent mark with the final reports of the treasurer's office. Payments for the year amount to \$98,688.97, while the total pledges for the year were \$98,965. This is the first time in the history of the diocese that payments have reached this point.

Bishop Taitt Institutes Two Rectors

PHILADELPHIA—Bishop Taitt officiated at the institution of the Rev. Frank Cox as rector of the Church of the Redemption, West Philadelphia, February 6th, and the Rev. E. B. Woods as rector of St. Timothy's Church, Roxborough, February 8th.

Morehouse Company Plans New York Store

Expanding National Business Causes Decision to Open Distributing Center in East

MILWAUKEE—An expanding national business has resulted in the decision of the Morehouse Publishing Company of Milwaukee to open a distributing center in New York City. The address will be 12 East 41st street.

This company, publishers to the Episcopal Church, last year celebrated its 50th anniversary and quietly began plans for the opening of a New York Church book store. The opening will be on or about July 15th.

DISTRIBUTING CENTER

The New York City book store will be a wholesale and retail distributing center for the Morehouse publications and supplies. It will serve the publications and supply requirements of the clergymen, laymen, and laywomen, and also will be the headquarters for superintendents and teachers purchasing supplies for Church schools.

In addition to the Morehouse publications, the leading religious books and supplies of other publishers will be carried in stock. The most complete list of Mowbray and Faith Press (England) publications will be carried in stock at all times.

Harold C. Barlow, sales manager of the publishing company, will be sent to New York to take charge of the store. He has been with the Morehouse Publishing Company since 1924, and has a well-rounded knowledge of the publishing field, having been employed successively in the collection department, as credit manager, in charge of sales promotion, and as sales manager.

Mr. Barlow also is active in Episcopal Church affairs, having served in 1927 and 1928 as a member of the national commission of the Federation of Episcopal Young People, and is a member of the national council of the Brotherhood of St. Andrew.

(Continued on next page)

New Testament Translated Into 374th Language

NEW YORK—The recent publication of the Cheyenne New Testament by the American Bible Society brings the total number of languages in which the entire New Testament has appeared up to 374, while the grand total of languages in which Scripture translation has occurred is now 954. Through the efforts of the Bible societies and the missionary forces, Scripture translation is so continuously going on that a new language is added on an average of once every five weeks.

Anti-Lynching Drive Reports Ground Lost

40 States Free of Lynching in 1934, Only One More Than in 1923; Need of National Legislation Seen

NEW YORK—"After 12 years of careful record of the honor roll of states free of lynching there is only one more state on the roll than at the beginning of the period," says a statement issued by the Department of Race Relations, Federal Council of Churches.

"In 1934 the total number of states free of lynching was 40, only one more than in 1923," the statement continues. "This meager result has come in the face of increased activities of Church and religious organizations, social and civic agencies, increased efforts of local officers of the law to protect prisoners and the almost united voice of the press. In each of three of these years there was one state less on the roll than at the beginning; in two years there was the same number as at the beginning; in one year two less than at the beginning. In each of two years there were four more states free than at the beginning, and in two other years there was an increase of one and two respectively, but the years of gains have been less than those with losses with a net gain in 12 years of only one state."

Kentucky and Florida, which were free of lynching in 1933, lost their places on the roll in 1934. California, Maryland, Missouri, North Carolina, and South Carolina which had lynchings in 1933 regained places on the honor roll in 1934."

In releasing the statement, Dr. George Edmund Haynes, Executive Secretary of the Department of Race Relations, said, "The persistence of the evil and its hold upon local areas are indicated by the fact that 17 states during 10 years have fluctuated on and off the honor roll. The number of victims of the mob has shown a similar unfavorable tendency. After a downward trend from 33 victims in 1923 to 10 in 1929 there has been a tendency to increase except in 1932 when there was a decrease to eight victims. There were 28 victims of lynching in 1933 and 15 in 1934. There has been as much savagery in torturing victims as in former years, if not more. The determination and spirit of mobs have been seen in the large number of attempted lynchings prevented by officers of the law. The failures of the law-abiding citizens in many local areas to wipe out lynching point clearly to the need of national assistance to state and local officers through legislation. . . ."

The states free of lynching last year, according to available records, are: Arkansas, Arizona, California, Colorado, Connecticut, Delaware, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New Jersey, New Mexico, New York, Nevada, North Dakota, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Morehouse Company Plans Eastern Branch

(Continued from page 367)

The Morehouse Publishing Company will maintain its main offices and publishing plant in Milwaukee, where the third generation of the Morehouse family is continuing the work begun in 1884 by Linden H. Morehouse. From a small Church school publication has grown the largest publishing house in the entire Episcopal Church.

The present officers are Linden H. Morehouse, II, president, Clifford P. Morehouse, vice-president and secretary, (grandsons of the founder), and Herman F. Hake, treasurer.

BUSINESS BEGAN IN 1870

The history of the business really begins some years before the actual formation of the company, with the publishing of the *Young Churchman* in 1870. That was a magazine for children, established by Mr. Morehouse, then superintendent of All Saints' (now the Cathedral) Sunday school in Milwaukee.

The magazine was published at first for the local school, but so successful was the venture that other schools asked for copies, and a rapid growth began. With the active assistance of Mrs. Morehouse, and the children, the work of preparation and mailing was done at the Morehouse home.

The Infant Class, known since 1881 as the *Shepherd's Arms*, was Mr. Morehouse's second publication. It was begun in 1877.

By 1884 these publications had become too great a responsibility for merely "side lines," and so Mr. Morehouse gave up his produce business to devote himself exclusively to Church publishing and bookselling. The company originally was incorporated as The Young Churchman Company.

NATIONAL PUBLICATIONS ACQUIRED

Two national Church publications were acquired, THE LIVING CHURCH, weekly record of the news and thought of the Church, in 1900, and the *Living Church Annual*, the only yearbook of the Church, in 1885. The *Young Churchman* and the *Shepherd's Arms* were discontinued in 1931.

Mr. Morehouse's eldest son, Frederic Cook Morehouse, assumed charge of THE LIVING CHURCH as editor. The following years marked a steady growth and in 1918 the name of the company was changed to the Morehouse Publishing Company as a perpetual memorial to the founder of the house, who had died in 1915.

After the death of his father, Frederic Cook Morehouse became the president and general manager. He had to take hold of the business during the trying times of the war. Just about that time, by arrangement with the national offices of the Episcopal Church, the *Christian Nurture Series*, a graded system for Church schools, was published. Mr. Morehouse continued as president until his death in June, 1932.

After the death of Mr. Morehouse, his nephew, Linden H. Morehouse, II, became president, and his son, Clifford, became the editor of THE LIVING CHURCH and vice-president and secretary of the company, with Mr. Hake as the treasurer.

Canadian Primate Issues Pastoral

Striking Utterances in Letter Ordered Read in All Churches First Sunday in Lent

TORONTO—The Primate has recently issued a Lenten Pastoral in the name of the House of Bishops. In this pastoral there are several striking utterances. "Life can only be worthy where men live in the light of a worthy conception of God." "Only in good will, self-sacrifice, and brotherhood can there be abundant life."

"We know that not until the faithful overcome their own reluctance to commit themselves to the leadership of Christ and follow His footsteps can they lead the indifferent and slothful of our members into active relationship with Him and His Church." The pastoral was ordered read in all the churches on the first Sunday in Lent.

Northern Indiana Makes Forward Movement Plans

SOUTH BEND, IND.—Bishop Gray of Northern Indiana called the clergy of the diocese to St. James' Church, South Bend, for a day of devotion and conference March 4th. Following the Holy Eucharist, Bishop Gray gave two meditations on The Life and Work of a Priest. The remainder of the day was spent in a conference on the Forward Movement. Plans were made for taking part in the Movement throughout the diocese.

The following committee on the Forward Movement was announced: the Very Rev. Dr. Earl Ray Hart, chairman; the Rev. Frs. W. J. Lockton, L. C. Ferguson, and J. McNeal Wheatley; Messrs. J. A. Johnson, secretary; Duncan J. Campbell, J. H. Haberly, and Walter Crandell.

Missions in Pennsylvania

PHILADELPHIA—Bishop Strider, Coadjutor of West Virginia, recently conducted a week's preaching mission at St. Paul's Church, Chestnut Hill, on Christian Life in Daily Living. The Very Rev. Dr. N. R. H. Moor of Trinity Cathedral, Pittsburgh, recently conducted a three-day mission at St. Mary's Church, Ardmore.

Bishop Matthews Philippines Visitor

MANILA—Bishop Matthews of New Jersey, accompanied by Mrs. Matthews, arrived in Manila February 11th, after several months of travel through India, Burmah, and Palestine. While in Manila they were guests of Acting Governor General Hayden and Mrs. Hayden.

16th Year as Rector

WILKINSBURG, PA.—The Rev. Dr. William Porkess March 3d observed his 16th anniversary as rector of St. Stephen's Church here. During his rectorship five young men have entered holy orders and an extensive Church plant has been built.

Massachusetts Lenten Services Draw Crowds

Bishop Sherrill Preaches to Large Congregation in Cathedral; Pamphlet Impresses Members

BOSTON—Bishop Sherrill of Massachusetts preached to a crowded congregation in the Cathedral Church of St. Paul, Boston, on Ash Wednesday. The necessary extra chairs and the people obliged to stand in the aisles are a symptom of the fervor of attendance with which Lent has begun. Whether the pamphlet, *Discipleship*, is or is not approved in full by the host into whose hands it has been placed, it has helped to impress upon Church members the call to a renewed effort in self-consecration.

Beginning with March 18th, and continuing until Good Friday, the visiting preachers taking noonday service in the Cathedral Church of St. Paul are the Rev. Messrs. Charles Russell Peck, H. W. B. Donegan, Erville B. Maynard, Ralph W. Sockman, Egisto F. Chauncey, ZeBarney T. Phillips, and Samuel S. Drury.

Trinity Church, Boston, numbers among its visiting preachers this Lent: Bishop Dallas of New Hampshire; Bishop Mann of Pittsburgh; and the Rev. Messrs. W. Appleton Lawrence, Arthur B. Kinsolving of Baltimore, Beverly D. Tucker, Jr., Paul Scherer, Henry B. Washburn, and Charles R. Brown.

The Burial of the Alleluia, an ancient service symbolic of the Lenten season, was reproduced in Emmanuel Church, Boston, under the direction of the Rev. Dr. Phillips E. Osgood on the afternoon of March 10th.

Chicago Speakers on Lenten Program

CHICAGO—For the first time in the forty years history of Lenten noonday services in Chicago, the plan of using local preachers on the program was tried this past week.

The Rev. Irvine Goddard of Emmanuel Church, LaGrange, opened the series Monday, speaking on *The Lost Art of Meditation*. As a result of the loss of this art, he said America has produced no great literature or music or art.

Tuesday the Rev. Alfred Newbery of the Atone-ment declared that misunderstanding as to what organized religion expects of its followers is largely responsible for the apathy with relation to the Church.

The declaration that the world of today constantly chooses current standards in preference to Christian teachings was made Wednesday by the Rev. Harold Holt of Grace Church, Oak Park. He urged a stand against compromise of Christ on the part of Christians.

A warning against religious and political intolerance in America at the present time was sounded by the Rev. Dudley Scott Stark of St. Chrysostom's Church, speaking Thursday. He said there are definite danger signs in this direction at the present time. "We do well," he said, "to be forewarned that political intolerance right now may generate intolerance of the most diabolical species—in religion."

Dr. Duncan H. Browne of St. James' Church, closed the series Friday challenging his audience to "live for a day," adding: "every day ought to be made a unit of consecration. As we rise in the morning we can devote the untried day to the best and highest we know; we can read more wisely; toil more unselfishly; hope more persistently; pray more devoutly."

Bishop Spencer of West Missouri speaks the week of March 18th to 22d.

Other Lent Services

NEW YORK—The Rev. Humphry Beevor, librarian of Pusey House, Oxford, conducted the Lenten quiet day at the General Theological Seminary March 13th. Fr. Beevor, who is visiting lecturer this year at Berkeley Divinity School, preached March 10th in St. Bartholomew's Church.

The students at General have formed several Lenten meditation groups which are meeting once a week throughout Lent. Every student in the seminary is a member of one of these groups, the average enrolment of which is six men to a group. Each student in turn prepares and conducts the meditation for the week. The Rev. Theodore P. Ferris, one of the tutors and assistant at Grace Church, is supervisor of the groups.

NEW HAVEN, CONN.—United Lenten services are being held on Wednesday evenings at St. Thomas' Church here. Preachers are the Rev. Messrs. Samuel Sutcliffe, H. F. Hine, Humphry Beevor, Morton A. Barnes, Arthur Lee Kinsolving, Percy Linwood Urban, and Thomas Sparks Cline.

Lenten services are being held at Christ Church, East Haven, on Friday evenings, with the following preachers: the Rev. Messrs. T. J. Shannon, G. E. Knollmeyer, F. J. Smith, F. C. Williams, F. S. Lippitt, Burke Rivers, and D. W. Greene.

Immanuel Church, Ansonia, preachers on the Wednesdays of Lent are the Rev. Messrs. Charles W. Hubon, Harry R. Pool, Leonard Smith, Charles B. Hedrick, and Sewell Emerson.

ROCHESTER, N. Y.—The Lenten noonday services at Christ Church here are being conducted under the auspices of the clergy in Rochester and vicinity.

Preachers include Bishops Ferris of Rochester, Fiske of Central New York, Gray of Northern Indiana, and the Rev. Messrs. Wallace J. Gardner, H. Adye Prichard, Hiram R. Bennett, and Samuel Whitney Hale.

EVERETT, MASS.—Preachers on the Lenten Sunday evening services in Grace Church here are the Rev. Messrs. Vincent Le Roy Bennett, Dwight H. Hadley, James A. Mueller, Warren C. Herrick, Jacob Clemens Kolb, and William Henry Paine Hatch. Lenten Wednesday evening preachers are the Rev. Messrs. Eason Cross, Robert Eliot Marshall, Arthur Lee Kinsolving of Boston, Grieg Taber, James Thayer Addison, and William Winn Love.

NORTHFIELD, MINN.—During Lent the Episcopal Church student unit at Carleton College, Northfield, is sponsoring two services on Wednesdays: a celebration of the Holy Communion in the morning, and an informal devotional service in the afternoon. For the afternoon service, the students have secured a number of special speakers, chiefly from the Twin Cities.

BETHLEHEM, PA.—Preachers at the Wednesday evening Lenten services in the Pro-Cathedral Church of the Nativity are the Rev. Messrs. George A. Trowbridge, W. Russell Bowie, Arthur B. Kinsolving, II, C. Leslie Glenn, and Bishop Larned, Suffragan of Long Island, and the Rev. Royden K. Yerkes.

The Very Rev. Dr. Wallace E. Rollins of the

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MILWAUKEE, WISCONSIN

Virginia Theological Seminary will conduct the Three Hours Devotion here Good Friday.

OMAHA, NEBR.—Lenten noonday services are being held at Trinity Cathedral five days of each week. Preachers are Bishop Shayler of Nebraska, and the Rev. Messrs. R. D. Crawford, D. J. Gallagher, F. W. Clayton, E. J. Secker, G. St. G. Tyner, and S. E. McGinley.

DANBURY, CONN.—Preachers at St. James' Church here this Lent include the Rev. Messrs. F. S. Fleming, Lynde E. May, Jr., Arthur B. Kinsolving, II, Duncan Mann, G. P. T. Sargent, Floyd Tomkins, Horace W. B. Donegan, Paul Wilbur, James Harry Price, Roelif H. Brooks, Delmar S. Markle, William Wright, W. B. Spofford, and John Chapman.

NEW YORK—The rectors of many of the New York churches have provided their parishes with book lists for Lent. In some cases, the books are on sale in the vestibule or parish house. Other rectors making lists suggest places where they may be borrowed. In several parishes a small fund was given the rector for the purpose of buying five or 10 books, to be shared by all the parishioners.

CONCORD, N. H.—Lenten preachers at the Wednesday evening services in St. Paul's Church here are the Rev. Messrs. S. S. Drury, R. H. Dunn, and Bishop Dallas of New Hampshire, and the Rev. Messrs. Sheafe Walker, R. H. Heron, A. Vincent Bennett, and John U. Harris.

MILWAUKEE—Visiting Lenten preachers at St. John's Church, Milwaukee, are the Rev. Messrs. A. J. Dubois, Kenneth D. Martin, A. D. Kelley, W. S. Pond, and Gerald G. Moore.

BROOKLYN—Lectures on the Prayer Book are being given on the Thursday evenings in Lent at St. John's Church, 21st street and 46th avenue, Long Island City, by the Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn.

WASHINGTON, D. C.—The warden and the librarian of the College of Preachers, Mount St. Alban, have prepared a list of three dozen books

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recommended for Lenten reading under the heads: The Person of Christ and the Problems of Life; God in Human Experience; Prayer and Devotion; Miscellaneous. Most of these volumes are in the college library, which supplies books to scores of readers in different parts of the country.

MADISON, WIS.—The Church's Forward Movement is being presented in Lent at St. Andrew's Church, Madison, by a series of addresses at Evensong on Sunday afternoons. Speakers are Clifford P. Morehouse, editor of *THE LIVING CHURCH*, and the Rev. Messrs. Alden Kelley, Addis Drake, E. J. M. Nutter, William Dawson, and F. D. Butler.

Lenten Concentration

Policy is Formulated by Wilkinsburg, Pa., Rector

WILKINSBURG, PA.—A policy for Lenten concentration was prepared and mailed to all his parishioners by the Rev. Dr. William Porkess, rector of St. Stephen's Church here. The policy follows:

Every parishioner worshipping sincerely and regularly in his own Church.

Every parishioner practising daily the art of prayer.

Every parishioner being a missionary to the non-Church-goer, by earnestly extending the invitation to worship.

Every parishioner reading frequently the Bible, Prayer Book, Hymnal, and a Church weekly.

Every parishioner giving systematically to the Church's budget, and according to a standard that calls for faith.

Every parishioner subordinating social activity and indulgence in pleasure to the superior claim of spiritual expression.

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German Ministers Arrested by Nazis

Wholesale Invasion of Protestant Churches Follows Reading of Manifesto in Pulpits

BERLIN—The forcible invasion of Protestant churches throughout Germany March 17th by Nazi officers in an attempt to stamp out religious opposition to the Nazi program for unifying the Protestant churches resulted in the arrest or detention of 700 ministers.

Other groups also felt the strength of the Nazis. Secret police searched a Roman Catholic convent and arrested the Mother Superior and her assistant. The Masonic Grand Lodge of the Three Globes also was the object of an attack recently. The Grand Master and his wife were arrested and the police took possession of the valuable lodge property.

The Rev. Martin Niemüller, leader of the Confessional Synod, was among the ministers arrested. The clergy had defied the ban on the reading of the anti-Nazi manifesto issued by the Confessional Synod recently.

Dr. Bowie to Give Yale Lectures

NEW YORK—The Rev. Dr. W. Russell Bowie, rector of Grace Church, has been invited to give the Lyman Beecher Foundation Lectures at Yale Divinity School in April. The subject of the lectures on this foundation is Preaching.

New Master of the Temple

LONDON—The appointment of Canon H. Anson, vicar of Tandridge, to the Mastership of the Temple, has been announced.

Spiritual Reading for Lent

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THE PRESENCE OF GOD. Father Whittemore50

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American Ambassador Japanese Work Patron

KYOTO, JAPAN—Ambassador Joseph C. Grew has consented to become a patron of the social service department of the Church of the Resurrection in Kyoto. Mr. Grew in stating his willingness to be a patron, said that he felt that this work is a valuable contribution to the cause of good relations between the United States and Japan, in its active coöperation by both Japanese and American friends for its support.

Fr. Huntington in New York City

NEW YORK—The Rev. James O. S. Huntington, O.H.C., was the preacher at the Church of the Transfiguration during the week of March 10th to 16th. On March 14th Fr. Huntington conducted a quiet hour for the New York chapter of the Society of the Companions of the Holy Cross, of which he is chaplain.

Georgians Hear Dr. Adelaide Case

SAVANNAH, GA.—The recent lectures on Character Education by Dr. Adelaide T. Case of Columbia University, New York City, were well attended by leaders of religious, educational, and social service groups. Dr. Case came to Savannah under the auspices of St. John's Church school and the diocesan department of religious education.

"THE CAMPAIGN has brought into sharp contrast the difference between a poorly organized canvass and a thorough and carefully directed one."—*The Reverend F. B. Roseboro, Philadelphia, Pa.*

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Minnesota Diocesan Publicity Director Wins News Contest

MINNEAPOLIS—The Minnesota diocesan publicity director, Miss Gwendolyn G. Thomas, won the first prize offered by the Minneapolis Tribune for a news story on one session of a conference called by that paper for press women of the state. Miss Thomas attended the conference as press chairman for the Woman's Auxiliary. At the last possible moment she decided it was her duty to submit a story for the contest. Some 500 stories were entered and Miss Thomas, wise to ways of newspapers, soon concluded that she had not won because the paper had not asked her for a picture. On the day the winner was to be announced she opened the paper to be confronted with her own name as winner "and a terrible picture they had dug out of their files."

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Chicago School Ends Successful Term

82 Teachers Receive Credits at Close of Session; 210 Leaders from 46 Parishes Enrolled

CHICAGO—The Diocesan Normal School for Church school teachers and clergy, sponsored by the department of religious education, closed one of its most successful sessions in years, with the awarding of approximately 150 National Accredited Leaders Association credits. Eighty-two teachers received credits. There was an enrolment of 210 leaders from 46 different Church schools. The Rev. John Scambler of St. Christopher's, Oak Park, was dean of the school. One of the leading features was a series of lectures on Educational Psychology by Mrs. Anne Rogers, Miss Vera C. Gardner, diocesan supervisor of religious education, arranged the school.

Ottawa Missions Exhibit Draws Strong Interest

OTTAWA—There are those who think that missions exhibits have had their day and that they no longer attract or serve any useful purpose. That theory was most effectively exploded by the exhibition recently held in the city of Ottawa. The holding of the exhibition originated with, and was carried out by, the younger clergy of the diocese. Work in the missionary districts of Ottawa diocese, among the Canadian Indians, and Eskimo, in China, Japan, India, and Palestine, was represented. Missionaries were present and gave frequent addresses, telling about the work in which they were engaged. The building was crowded every afternoon and evening during the week. After paying all expenses a substantial balance was left over to be devoted to the missionary work of the Church.

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Southwestern Virginia Asks Exemption of Church from Economic Security Act

ROANOKE, VA.—The executive board of the diocese of Southwestern Virginia February 28th addressed a letter to certain senators and members of the House of Representatives, urging that the Episcopal Church be exempted as an employer from the provisions of the Economic Security Act in the form at present proposed.

The statement called attention to the fact that the Church Pension Fund has been in existence for 18 years, makes better provision for the clergy, their widows and orphans than would be the case under the Economic Security Act and provides a retirement fund for the clergy, which is not contemplated in the act. Further the statement showed that if the Economic Security Act were adopted in its present form and the Episcopal Church were included as an employer it would in all probability be impossible for the Pension Fund to continue in successful operation, since the dioceses, parishes, missions, and other ecclesiastical organizations would scarcely be financially able to pay the present assessment to the Pension Fund of seven and one-half per cent on a clergyman's stipend if in addition they are required to pay assessments or taxes as contemplated in the Economic Security Act.

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Naval Demonstration Cancellation Asked

198 Prominent Church Leaders Sign Appeal to President Seeking to Prevent Maneuvers in Pacific

NEW YORK—Through the Department of International Justice and Goodwill of the Federal Council of Churches in America, an appeal has been sent to President Roosevelt, urgently requesting him to cancel the plans made for naval maneuvers in the Pacific in the late spring. This appeal has been signed by 198 prominent members of various religious communions.

Among the members of the Episcopal Church who signed are: Bishop Gilbert, Suffragan of New York; Bishop Scarlett of Missouri; Bishop Oldham of Albany; the Rev. Messrs. C. Rankin Barnes, Guy Emery Shipler, W. Russell Bowie; and Miss Grace Lindley, executive secretary of the Woman's Auxiliary.

New SCRIBNER Books

The Religious Book Club Selection for March

The New Testament Idea of Revelation
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WALTER K. MORLEY, SR., PRIEST

MILWAUKEE—The Rev. Walter K. Morley, Sr., Milwaukee city missioner, died here March 13th at the age of 60.

Fr. Morley became interested in the ministry after the ordination of his son, the Rev. Walter K. Morley, Jr., of the New York city missions staff. He was living in Madison, Wis., devoting himself to writing after having retired from a business career.

Five years ago, after special study at Nashotah, he was ordained deacon and two years later was advanced to the priesthood. His son presented him for ordination both times.

Fr. Morley's first assignment was as assistant to his son, then city missioner here. When his son accepted a call to New York last fall, he succeeded him here as city missioner.

Besides Fr. Morley, Jr., he is survived by his widow, Katherine C.; a daughter, Mrs. J. Clayton Howdle, Madison, Wis.; two sons, Robert P. and Marshall, both of Milwaukee; two brothers, R. C. of Saginaw, Mich., and A. J. of Aberdeen, Wash., and a sister, Mrs. C. H. Glaize, Saginaw.

The funeral service was conducted March 16th at All Saints' Cathedral by the Rev. Marshall M. Day, rector of Christ Church, Whitefish Bay, with burial in Forest Home cemetery.

EDWARD BELL

NEW YORK—Edward Bell, the contractor for the Cathedral of St. John the Divine, died of pneumonia at St. Luke's Hospital March 5th in his 64th year.

The funeral service was held in the Community Church, Woodcliff, N. J., March 7th. The officiating clergy were the Very Rev. Dr. Milo H. Gates, dean of the Cathedral, and the Rev. David Van Sterien, Mr. Bell's pastor.

Mr. Bell was born in Wales. He came to this country early in life, settling in Woodcliff 32 years ago. For more than 20 years he had been associated with the building of the Cathedral.

Surviving are his widow, the former Winifred Williams; a daughter, Wenonah G. Bell; and a brother, David Bell.

RICHARD BERRY HARRISON

NEW YORK—Thousands of colored persons were among the 7,000 people who crowded the Cathedral of St. John the Divine March 17th for the funeral rites for Richard Berry Harrison. They heard Bishop Manning of New York extol the life of "De Lawd" of the record-breaking play *Green Pastures*.

Bishop Stewart of Chicago confirmed Mr. Harrison at St. Paul's Church, Kenwood, Ill., September 8th. Mr. Harrison long had been attached to the Church, but had not been confirmed.

At the suggestion of Bishop Manning, the funeral service for Mr. Harrison, who died March 14th, was held in the Cathedral. The earlier arrangement had been for services in St. Philip's Church in the Harlem district, where the body lay in state until Sunday morning. Bishop Manning officiated, assisted by the Rev. Shelton Hale Bishop, rector of St. Philip's. The choir of *Green Pastures*, with tears in the eyes of the members, sang. Interment was to be in Lincoln cemetery, Chicago.

Honor was to be paid to the memory of Mr. Harrison at a service in St. Edmund's Church, Chicago, March 19th with a Requiem Mass at 11 A.M., the Rev. Samuel Martin officiating.

Mr. Harrison was known far and wide for his part as "De Lawd" in *Green Pastures*. He acted the part 1,658 times, not missing a performance until March 2d.

Born in London, Ontario, Canada, in

1864, the son of slaves who had run away to Canada, he lived successively in Ontario, England, and the United States. Although always greatly interested in the theater, he became a dramatic reader, never acting with a company until he assumed the part of "De Lawd," in 1930. It is well known that he hesitated to do this, fearing that it might be sacrilegious, until the late Bishop Shipman, Suffragan of New York, persuaded him that, on the contrary, it would be helpful to religion. Mr. Harrison received the Spingarn medal in 1931, for the highest and noblest achievement by a Negro during the year.

Mr. Harrison is survived by his widow, a daughter, and a son. Mrs. and Miss Harrison are ill in a hospital at Hillsdale, Ill., and were unable to come East for the funeral. Paul Dunbar Harrison, the son, was present, and accompanied his father's body back to Illinois.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue

REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M. and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30,
Children's Service. 10, Morning Prayer or Litany.
11, Holy Communion and Sermon. 4, Evening
Prayer and Sermon.

Week-days: 7:30, Holy Communion (also on
Saints' Days at 10). 9:30, Morning Prayer. 5,
Evening Prayer (choral). Organ Recital, Satur-
days, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. GEORGE A. ROBERTSHAW, Minister in Charge
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday)
12:20.

NEW YORK—Continued

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. Thomas Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion:
Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass 8 and 9 A.M. High Mass
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

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Sunday Masses: 7:30, 9:30, and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

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ANNOUNCEMENTS

Died

AN APPRECIATION

MARY ELIZABETH STEEL

Entered into life eternal on February 27, 1935, in Philadelphia, MARY ELIZABETH, wife of the Ven. William W. Steel.

Mrs. Steel was born in Galena, Ill., on March 2, 1848, the daughter of Frederick and Alice L. Stahl, who were among the founders of that city, and both members of the Episcopal Church.

Mrs. Steel was a strong and devoted Churchwoman, assisting and supporting her husband throughout his varied and useful ministry.

She equally graced the rectory of a parish such as St. Mary's, Ardmore, Pa., and shared the loneliness and difficulties of the life of the Archdeacon in Cuba.

May 3, 1932, was the 50th anniversary of her marriage with Mr. Steel, which was duly celebrated.

In her personal life, and with her social standards, Mrs. Steel was old-fashioned and conservative, a great believer in the responsibilities of birth and breeding; but intellectually, she was liberal and open-minded, keenly alive to new ideas and the younger generation, and a great reader of the books of the day. An old-fashioned Democrat by inheritance, to the very end of her life Mrs. Steel was keenly interested, not in our own national politics alone, but in those of the world at large, and in watching their development. It was always a charm and delight to converse with her on current events.

Above all, Mrs. Steel lived ever in the presence of her Lord and Master, and her pure and courageous soul was ready to answer His Call when it came to her.

Besides her husband, Mrs. Steel is survived by a daughter, Alice Lawrason, wife of Col. Edward Davis, U. S. Army, and two grand-daughters, Alice Lawrason and Elizabeth Keating Davis.

The interment was on her 87th birthday, in Galena, Ill., where she had been baptized, confirmed, and married.

"May she rest in peace and may light perpetual shine upon her."

M. E. E.

APPEAL

MOVIE PROJECTOR, films, slides, screen, etc., and multigraph badly needed by priest ministering to poor industrial parish. Will someone present him with these or contribute funds toward their purchase? He will be extremely grateful for any help. Write L-8, THE LIVING CHURCH, Milwaukee, Wis.

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Miscellaneous

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ORGANIST CHOIRMASTER, successful with boys or mixed choirs, brilliant recitalist, in dire need of position, available immediately. Excellent and satisfactory references. Address, G-576, THE LIVING CHURCH, Milwaukee, Wis.

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WANTED BY AN EDUCATED WOMAN, widow, position as companion, or would take charge of motherless home. Highest credentials. H-9, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

CHICAGO—A Quiet Day for women will be held at St. Mary's Home, Chicago, on Wednesday, March 27th, beginning with Mass at 10 o'clock, and closing with Vespers at 3:30. Conductor, the Rev. Leonard C. Wolcott, Kenosha. Please notify SISTER SUPERIOR.

NEW JERSEY—Community of St. John Baptist—A day's retreat for women will be held at the Convent of St. John Baptist, Ralston, N. J., on Saturday, April 6th. Conductor, the Rev. Frank Gavin, Ph.D. Apply to the Rev. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris County, New Jersey.

NEW YORK—Sunday half-day retreat for business women and other women on Sunday, March 31st, at Trinity Church Mission House, 211 Fulton St., New York, beginning at 3 p.m., and ending at 9 p.m. Conductor, the Rev. Thomas A. Sparks. Supper provided for those who notify the SISTER-IN-CHARGE.

PHILADELPHIA—There will be a day of retreat for the associates and friends of St. Margaret's Community at St. Margaret's Mission House, 1831 Pine St., Philadelphia, March 26th. Conductor, the Rev. Royden Keith Yerkes. Retreat begins with Mass at 8 a.m., and ends at 4 p.m. Those wishing to attend will please notify the SISTER-IN-CHARGE.

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WANTED TO BUY at reasonable price one copy of "Some Aspects of Contemporary Greek Thought," Hale Lectures, 1922, by Dr. Frank Gavin. C-10, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—A used white brocaded silk cope in good condition at a low figure for a mission parish by April 1st. A-11, THE LIVING CHURCH, Milwaukee, Wis.

Scots Disapprove of Reunion Report

Synods Insist Negotiations Should be Initiated and Carried Out by Regional Church Concerned

LONDON—The Report of the Conference between Anglicans and Scotch Presbyterians, which was presented to the English Convocations this year, has been received with strong disapproval in Scotland. The synods of Edinburgh, of Brechin, of St. Andrew's, and of Glasgow, have expressed their disagreement with the recommendations which the report contains.

The recommendations, as the synods all declare, can have no effect until they are endorsed by the proper authorities, and the negotiations must in all cases be initiated and carried out by the regional Church immediately concerned. The synods repudiated the idea that inter-communion was ever approved by Scottish bishops. If it had happened, it was purely individual, unauthorized, and in defiance of both tradition and principle. It ought to be evident that, if reunion between Episcopal and Presbyterian communions in Scotland is ever to be secured, the matter must be undertaken by the leaders of the Scottish Episcopal Church—the Catholic Church in Scotland.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

THE BETHANY PRESS, St. Louis, Mo.:

The Seven Last Words. By A. S. Baillie. 75 cts.

THOMAS Y. CROWELL COMPANY, New York City:

The Arab at Home. By Paul W. Harrison. Illustrated. \$3.50.

Social Organization and Disorganization. By Stuart A. Queen, Walter B. Bodenhafer, and Ernest B. Harper. \$3.50.

E. P. DUTTON, INC., New York City:

Fifty Years a Surgeon. By Robert T. Morris, M.D. \$3.50.

The Organ and Its Music. By A. C. Delacour de Briday. \$2.50.

HARPER & BROTHERS, New York City:

Have We Outgrown Religion? By Charles R. Brown. \$1.50.

Preface to Religion. By Bernard Iddings Bell. \$1.75.

The Prophet of the Heart. By Frank Cairns. \$1.50.

MARSHALL JONES COMPANY, Boston, Mass.: *Convictions and Controversies*. By Ralph Adams Cram. \$2.50.

ALFRED A. KNOOP, New York City:

The Eleventh Hour. By J. S. Fletcher. \$2.00.

Road of Ages. By Robert Nathan. \$2.50.

J. B. LIPPINCOTT COMPANY, Philadelphia, Pa.:

Milton. By Hilaire Belloc. \$4.00.

THE MACMILLAN COMPANY, New York City:

Castle in Andalusia. By Elizabeth Sprigge.

Sacred Sites and Ways. By Gustaf Dalman. Translated by Paul P. Lavertoff. \$3.50.

OXFORD UNIVERSITY PRESS, New York City:

The Book of Day. By Charles F. Wishart. \$1.00

RUSSELL SAGE FOUNDATION, New York City:

Outline of Town and City Planning. Illustrated. By Thomas Adams. \$3.00.

CHARLES SCRIBNER'S SONS, New York City:

Medieval Legends of Christ. By Angelo S. Rapoport. \$3.00.

The Mystical Life. By Roger Bastide. Translated by H. F. Kynaston-Snell and David Waring. \$2.50.

The New Testament Idea of Revelation. By Ernest Findlay Scott. \$2.00.

When Did Our Lord Really Live? By John Stewart. \$2.00.

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PROHIBITION FACTS SERVICE, Minneapolis, Minn.:

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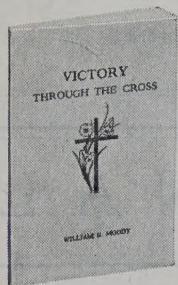
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A devotional book on the Passion of Our Lord. The subject matter is directly concerned with Our Lord's Seven Last Words from the Cross. The type is large and the book may be read from the pulpit within the limits of three hours, permitting other usual devotions such as special prayers and hymns. **80 cts.**

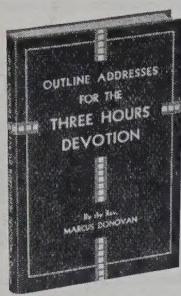
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SELFHOOD AND SACRIFICE. By the Rev. Frank Gavin

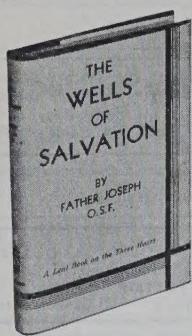
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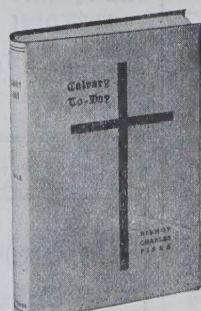
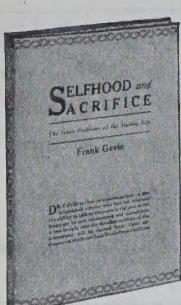
THE CRIES FROM THE CROSS. By the Rev. Stanley Le Fevre Krebs

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